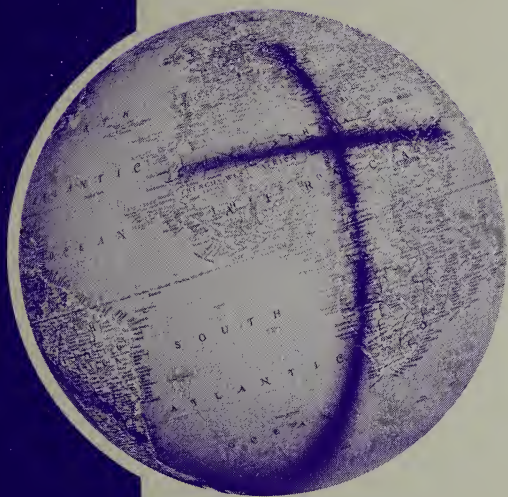


Faith That Achieved



A HISTORY OF THE
WOMEN'S MISSIONARY ASSOCIATION
OF THE CHURCH OF THE
UNITED BRETHREN IN CHRIST

1872 - 1946

FAITH THAT ACHIEVED

*A History of the Women's Missionary Association
of the Church of the United Brethren in Christ*

1872 - 1946

MRS. S. S. HOUGH



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Foreword

In these pages of history, the author, Mrs. S. S. Hough, presents to us the rich heritage which we have in the continuing development of the Women's Missionary Association of the Church of the United Brethren in Christ. She has portrayed it against the background of the great missionary century (the nineteenth) which marks great missionary advance and also the emergence of women in organized missionary endeavor in many denominations. It is not a recital of cold facts and figures but a heart-warming account of the achievements of the devoted service of a host of women dedicated to the purpose of making Christ known throughout the world.

One cannot read these pages without being deeply impressed by the faith and fortitude of the women who, in the days before the pattern for women's work in the Church had been formulated, dared to launch out in an effort destined to be world-wide in its outreach and influence. Truly theirs was *a faith that achieved*. One is impressed, too, by the fact that always through the years there have been women faithful to the task, building upon the foundation so well laid by those whom we honor as our pioneers.

Herein are the highlights of the story from 1872 until the time when the Women's Missionary Association merged with the Woman's Missionary Society of the Evangelical Church to form the Women's Society of World Service of The Evangelical United Brethren Church. This event took place at the time of the union of the Evangelical Church and the Church of the United Brethren in Christ at the Uniting General Conference in November 1946 at Johnstown, Pennsylvania.

No one is better qualified to write this history than Mrs. Hough for she knows the work so intimately having been officially related to the Women's Missionary Association from 1905, after her return from Africa as a missionary, until 1946: first as editor of the *Woman's Evangel* (later *The Evangel*), then as trustee in which capacity she served as vice-president, as chairman of the resident trustees and as president. During the first quadrennium following merger, she also served as a member of the Women's Council of the Women's Society of World Service and is now a president emeritus.

Through the years Mrs. Hough's interest has not been limited to her own denomination as evidenced by the part she played in the development of a pattern for interdenominational women's work. Perhaps foremost among her contributions was that made during her five year term as chairman of the World Day of Prayer Committee. It was under her chairmanship that outstanding Christian women of other lands were enlisted and the day was launched as a world-wide observance.

That all who read may be challenged to deeper devotion and renewed endeavor in the interest of the world-wide task of the Church is the prayer with which "Faith That Achieved" is sent forth.

Janet Gilbert



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HISTORY OF THE WOMEN'S MISSIONARY ASSOCIATION OF THE CHURCH OF THE UNITED BRETHREN IN CHRIST

CHAPTER I

The Challenge to Action

The history of women's missionary work in the Church must be written against the background of great movements which awakened the whole Christian Church to her world mission.

Church history reveals that this sense of world mission always had a rebirth in the wake of a spiritual revival. The missionary expansion so marked in the nineteenth century, had its beginning in the religious awakening which took place in Europe and America during the latter half of the eighteenth century and the opening years of the nineteenth century. During this period many missionaries came to America, sent by the churches of Europe and England. Philip William Otterbein, founder of the United Brethren Church, was one of the missionaries sent by the Church in Germany and supported by churches in Holland, who came to America at the peak of the revival known as "The Great Awakening."

It is significant that during the great revival which swept our country in 1800, a number of young men were converted and became the outstanding leaders in awakening within American churches, which up to this time were on the receiving end of the missionary movement, a sense of stewardship of the "good news" and their responsibility to send it on to other lands.

Someone has said, "Whenever in any period of the Church's history a little company has sprung up, so surrendered to the Spirit; so filled with His presence, as to furnish a pliant instrument of His will, then a new Pentecost has dawned in Christendom, and as a consequence, the Great Commission has been republished."

Samuel J. Mills, one of these converts, became the courageous leader of a small group of students all under twenty years of age, at Williams College. They met regularly to pray, and formed a pact to go as missionaries saying, "Though you and I are very little beings, we must not rest satisfied till we have made our influence extend to the remotest corner of this ruined world." Their relentless challenge to the Church resulted in the organization in 1810 of the first Mission Board in America and the sailing in 1812 of the first little band of missionaries from American shores.

The United Brethren Church was organized during the period of this missionary awakening in America. For a half century after its organization, the Church confined its missionary effort to the ever-expanding settlements within our own country. An illustrious company

of preachers such as Christian Newcomer, consumed with a passion for souls and without pledged support from any source, crossed mountains on horseback, tramped through great stretches of wilderness, enduring untold hardship and suffering to carry the gospel to destitute communities and plant the Church there.

Those were the years in which "first missionaries" were opening new continents to the gospel. The adventurous, sacrificial work of the Judsons in Burma, Carey and Duff in India, Morrison in China, Moffat and Livingstone in Africa, frequently reported in the *Religious Telescope*, must have stirred the hearts of Christians throughout the Church. The increasing awareness of the need in other lands undoubtedly contributed to the expanding missionary vision of the Church, for we find in the *Religious Telescope* of those days considerable agitation within the Church to undertake missions overseas.

It is interesting to note that in 1852, exactly one hundred years after the arrival in America of Philip William Otterbein, who had caught his missionary vision while a student in the university at Herborn, Germany, the students of Otterbein College organized among themselves the first foreign missionary society in the United Brethren Church. During that same year, conference foreign missionary societies were formed by Allegheny, Sandusky, Scioto and Muskingum Conferences and their petitions to General Conference in 1853 led to the formation of *The Home, Frontier and Foreign Missionary Society* of the Church.

The year following this organization of the Board, the first foreign missionaries were appointed—W. J. Shuey, D. K. Flickinger and D. C. Kumler. Africa was chosen as the first field "because it is the most needy field, and the one most difficult to cultivate." These first missionaries landed in Freetown, Sierra Leone, West Africa, February 26, 1855.

For nearly two decades the mission had a variable and uncertain history. Of the eleven missionaries sent to the field during these years, only about half were able to remain longer than one year, but the sailing in 1870 of Mr. and Mrs. J. Gomer, Negro missionaries, marked the dawn of a more promising era in the Sierra Leone Mission. A great revival at Shenge, the conversion of the Chief at eighty years of age, the return to Africa of Mrs. Hadley after the death of her husband, revived new missionary interest throughout the Church.

In nearly every issue of the *Religious Telescope** appeared articles urging the importance of missions. Miami, Sandusky and several other conferences established monthly missionary prayer meetings.

In December of 1871, Dr. D. K. Flickinger, Secretary of the Home, Frontier and Foreign Missionary Society, wrote a challenging article, published in the *Telescope*, urging the organization of a women's missionary society. He reviewed what women in other denominations were doing. He called the "sisters of the Church" to organize saying, "What ought to be, can be, and what ought to be and can be, should be."

Following this appeal we find articles in every succeeding issue of the *Telescope*, pressing for such an organization. Rev. M. Mittendorf of the Ohio German Conference told how the women of that conference, organized in 1869, were meeting monthly to pray for missions and were contributing \$1.00 a year per member for missions.

Regarding these prayer meetings, he said, "No man is allowed to be present except the preacher and he only by the consent of the sisters." These women were planning to support their own conference missionary. "Without doubt," he wrote, "we have as many sisters in our English speaking conferences, who have as much love for the Savior and His cause, as our sisters in the Ohio German Conference. We urge them to begin at once." Then he threw out the challenge, "In what conference will the women organize first and so create new zeal and effort for the Lord and His cause?"

In January 1872 the constitution of the Schwester Missions Verbein of the Ohio German Conference was published in the *Telescope* and an account given of the fine work the women were doing.

In the same *Telescope* appeared another passionate appeal by Dr. Flickinger, to the women of other conferences to do what the Ohio German women had done. He closed his appeal with this challenge,— "Here is the door, opened so wide you all may enter and do a work which will save many souls," quoting from Proverbs, Matthew and I John—"Withhold not good from them to whom it is due, when it is in the power of thy hand to do it." "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." "For whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" He then turned his appeal to pastors, "Will preachers encourage this movement or will they say 'the missionary secretary has money on the brain again, he would take all the money our people have'; will the pastors and Presiding Elders who are wide awake, large-hearted and courageous, who believe in God and the power of the gospel to save the world, take the lead in effecting such an organization of women?"

One traces a continuous stream of missionary appeals in church papers, which must have brought the impact of an increasing conviction to the hearts of sincere, open-minded women. Now they were brought face to face with the challenge to *act*.

With the opening of the nineteenth century, small groups of women of other denominations felt a like call in their souls, and here and there small isolated societies sprang into being with a wide variety of names, such as "Female Cent Society," "Female Praying Society," and sometimes a society would reveal the sweep of its faith and purpose by such a name as "Society for the Evangelization of the World."

The decade following the Civil War will be remembered as the period in which many denominational women's missionary boards were organized. While most of them were auxiliary to the General Mission Board of the denomination, a few ventured out on an entirely independent basis, working, however, in close co-operation with the General Board of the Church.

The rising tide of missionary action among women all over the country, together with the unceasing challenge directed to the women of the United Brethren Church through the *Telescope* and *Missionary Visitor*, combined to deepen in the hearts of women a sense of responsibility to act.

The Response of Faith

Lizzie Hoffman, a young school teacher in Dayton, Ohio took the initiative. Let her tell her story: "I believed that there were attainments in the Christian life I was not enjoying and a longing was awakened within my heart for that peace which passeth all understanding and for that love which casteth out fear. I sought for guidance into the spirit-filled life. For days, weeks, months and years, I thus struggled, sometimes with some light and at other times overshadowed by darkness. Some voice seemed to ask 'Are you willing to go to Africa?' Then I would tell the Master all my weaknesses and unworthiness. But thank God, the spirit did not leave me. I sought an interest in the prayers of God's people. Finally I was in such heaviness that I determined to seek till light should come or grace to do the Lord's will. With my Bible and lamp I went to my room when the family had retired, and read and prayed till day-dawn, when relief came, and I could pray 'Lord use me as it seemeth to thee good.' The burden was gone and a gentle voice pleaded for the enlistment of the women of our Church in mission work. I went to the home of Brother Kemp and talked it over."

Rev. John Kemp was one of the founders and a lifelong member and treasurer of the Home, Frontier and Foreign Missionary Society, a man of vision and great faith. In one of the darkest days of the mission in Africa, when many were advocating the closing of the mission, he insisted that the work must go on saying "I see great light ahead." It was said of him "He went to heaven with a heart throbbing for the coming of the Kingdom of our Lord on earth."

From him, Lizzie Hoffman received enthusiastic co-operation. Visits were made to potential leaders of women and sympathetic pastors of Miami Conference from whom they received much encouragement.

A call was issued in the *Telescope* for a meeting of ministers and women of the Miami Conference to be held May 9, 1872 in Home St., later Summit St., Church (now the Euclid Avenue Church) for the purpose of organizing a woman's missionary society in Miami Conference. The object of the organization was "to give material aid to the missionary interests of the Miami Annual Conference and to diffuse in

* Hereafter referred to as the *Telescope*.

our midst greater zeal and spirit for the extension of Christ's Kingdom."

Women of Miami Conference Organize

The call received a good response and a meeting of unusual interest and significance was held. A number of ministers of the Conference, General Officers and women not a few, were present. Dr. G. A. Funkhouser, a professor in Union Theological Seminary (now United Seminary) presided and Lizzie Hoffman served as secretary. The chairman stated the object of the meeting and after much discussion and prayer, an organization was completed with the following officers: President, Mrs. T. N. Sowers; Vice President, Mrs. D. L. Rike; Secretary, Miss Katie Ellis; Corresponding Secretary, Miss Lizzie Hoffman; Treasurer, Mrs. L. Davis; Directors, Mrs. W. J. Shuey, Mrs. H. K. Hoffman, Mrs. H. Schenck, and Mrs. G. Boda. Rev. M. Mittendorf of the Ohio German Conference was present to witness the women of Miami Conference become the first to accept the challenge he issued several months earlier.

One can imagine with what deep meaning they sang:

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

A constitution, drawn up by Mrs. T. N. Sowers, Mrs. D. L. Rike and Miss Lizzie Hoffman, was adopted and became the model for succeeding conference branch organizations. The following preamble to the constitution indicates the spirit and purpose of these pioneer women: "Believing that the promulgation of the gospel of Jesus Christ throughout the world depends upon the success of Christian missions, and that the responsibility of this success devolves upon all Christians, we therefore do, in obedience to the command of our risen Lord and Savior, 'Go ye into all the world and preach the gospel to every creature,' in convention assembled at the United Brethren Home Street Church in the city of Dayton, Ohio, on the ninth day of May, 1872, pursuant to proper notice given through the *Religious Telescope*, hereby in the name of the divine Master, and moved, we trust, by the Holy Spirit, organize ourselves into a Missionary Association by the adoption of the constitution."

These women of '72 were in a true sense pioneers. They were among the "giants of faith" characterized by J. Hudson Taylor as "weak men who do great things for God because they reckon on His being with them." They had no money in the treasury. The Publishing House donated \$5.00 worth of stationery. Within ten days they voted to publish two hundred constitutions to be sent to pastors of the conference. Miss Lizzie Hoffman later reported she had written sixty letters and received not a single reply. However when she personally visited churches, she received a cordial welcome which usually resulted in the organization of a missionary society.

This conference organization held quarterly meetings and their reports, published in the *Telescope*, indicate great interest and enthusiasm. This was not a spasm. When at the close of the first year, some women thought their membership terminated and their duty was fulfilled, one of the officers published a challenging ultimatum: "When there are no more souls to be saved through the gospel, no more lost sheep to hunt up and bring into Christ's fold, then, and not till then, does your membership expire—or until the Master calls from labor to rest. All those who joined from an earnest desire to help save a lost world, will press right forward with renewed zeal and energy in this great work." At the close of the first year, July 20, 1872 to August 13, 1873, they reported twenty-five societies with an approximate membership of 500 and receipts of \$322.35. Miss Lizzie Hoffman was employed as organizer, but after serving fourteen months, she resigned because of illness in her family which made it necessary for her to leave Ohio.

Beginning with 1873 this new organization was given a column in the *Missionary Visitor** through which many a passionate appeal went out to the women in Miami and other conferences of the Church.

There was opposition in various parts of the Church to this new and growing movement of women, to which one undaunted woman replied, "It has been said that the Woman's Missionary Society is a fifth wheel to the wagon. Well, perhaps it is, but we intend it shall be 'a driving wheel.' If we can succeed in impressing the female members of the Church with some idea of the great field open for missionary labor, and with their necessary relation to the work, we shall have accomplished a great work."

The encouragement and support given by General Officers and ministers of the Church, was vastly greater than the opposition.

The General Conference of 1873 took special note of this new movement. The Bishop's Quadrennial address to that body included the following paragraph:

"The Woman's Missionary Association, but recently started, bids fair, with proper management, to become an important auxiliary to the general cause. The General Conference will be expected to make some recognition of this Association and give it such encouragement as its importance demands."

Dr. D. K. Flickinger, Secretary of the Home, Frontier and Foreign Missionary Society, included the following recommendation in his report to General Conference: "Give the woman's missionary movement in our Church a favorable recognition and encourage the organization of societies in all the annual conferences, the same to be auxiliary to the conference to which they belong."

* A semi-monthly Sunday School paper, edited by the General Secretary of the General Board of Missions.

The Committee on Missions of the General Conference considered the matter and recommended the following:

“Your committee is pleased to learn that God has put it into the hearts of many of the devoted women of the Church, to organize women’s missionary associations in the various annual conferences; and we mention it to the special credit of the women of the Miami Annual Conference that they were the first in the whole denomination, so far as known, to organize an association and commence operations; Therefore Resolved that we recommend their zeal and enterprise in this good work to the favorable consideration of the women of the Church in all our annual conferences.”

The women of the White River Conference were the next to organize on November 24, 1873, at Williamsburg, Indiana. There had been a notice in the *Telescope* early in 1872 stating that the women of California Conference had organized May 8, 1872 one day earlier than the organization of women at Miami Conference, but no further report of their work was received.

When Mrs. O. Hadley, a missionary of the General Board of Missions returned from Africa in 1874, she was appointed corresponding secretary and organizer for Miami Conference Branch. She devoted practically all her time, without salary, to the visitation of churches in the interest of women’s work. She organized new societies and advocated that the women support their own missionary in Africa even before there was sufficient money in the treasury to do so.

Mrs. Emeline Day wrote a passionate appeal in the *Telescope* in support of Mrs. Hadley’s proposal: “Sisters one and all, are you ready to respond? Sending a missionary implies greater consecration to the work, for I really believe that if we were as fully consecrated to the Lord as we should be, we would now have the means to put not only one, but several new missionaries into the field. We cannot do it by paying \$1.00 a year. You who live in comfortable homes cannot say that you cannot give double, nay, fourfold what you are now giving. For one I am ready to increase my contribution fourfold from this date. Who will join me in this?”

It became increasingly evident that if this missionary interest and zeal created in a few small local groups, was to live and grow, a church-wide movement must be launched and a national board be organized. All but two local societies in Miami Branch had disbanded by the close of 1874 and these two were discouraged. It was evident as a discerning leader declared “that something was wanting — something stronger than one branch. A stalk able to bear the weight of many branches whose vitalizing sap and strength flowing in every direction, would make a strong and vigorous body able to support not only Miami Branch but the branches of all the conferences throughout the Church.”

Strangely enough the agitation for a national organization of women originated among the brethren.

At the annual meeting of the Home, Frontier and Foreign Missionary Society in 1874, Dr. Flickinger, its alert, discerning General Secretary, was already advocating a women's national organization. Upon his recommendation the Board took the following action, "We recommend the organization of women's missionary societies, wherever this is practicable in annual conferences; and if the women's missionary work should in the future assume the form of a General Church organization, this Board will give it cheerful and substantial help."

CHAPTER II

Laying Foundations

Mark Hopkins is quoted as saying, "Luther and Bacon and Newton and Carey and Samuel J. Mills set fires, and he that does that does something for the race, even though that which kindles the blaze, was but a spark and was lost in the brightness and glow of the succeeding conflagration."

There were such personalities in the Miami Conference group of missionary women. The names of many have been lost to history, but the glowing embers of their devotion and zeal for God's Kingdom helped to kindle a flame which shall never go out. Enough women had caught the import of what Jesus meant when he said "The Kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till the whole was leavened." The Kingdom was not dependent upon spectacular service. It was as simple as hiding leaven in meal which women did every day of their lives. A loving, eager woman could call a few other women together to pray and to give to send the gospel into all the world; a mother could dedicate her baby to God in the hope that some day he or she would carry the "good news" afar; she could, out of her own sense of stewardship, awaken a like sense of responsibility in the hearts of other women.

There was also a group of Miami Conference women who were outstanding in leadership ability—women above the average in vision and discernment of their times. These were called into conference at the annual meeting of the Home, Frontier and Foreign Missionary Society in May 1875, at Dayton, Ohio. A committee consisting of Bishops Glossbrenner and Edwards and Dr. W. J. Shuey was appointed to consult with these women concerning the larger development of women's work in the denomination and its relation to the General Board of Missions of the Church.

The following was their report:

1. "We recognize in our Christian women an essential aid in the prosecution of our missionary enterprises, and we therefore assure our sisters in Christ that any proper measure of co-operation in our work, adopted by them, will receive our hearty approval.
2. We advise our Christian women to organize at an early period a general women's missionary society to be auxiliary to this Board.
3. To render their work more successful, it will doubtless be wisest in them to propose some field or fields in which they desire to sustain one or more missionaries. Also, to nominate a person or persons to occupy such fields or field, which proposed fields and laborers shall be subject to the approval of the Board of Missions or its Executive Committee. On compliance with these conditions, this Board agrees to aid them in the support of such laborers, provided their funds are insufficient to do so.

4. We invite the sisters of such society to meet with the Board in its annual session and to participate in the counsels in relation to our work."

Through a number of articles in the *Telescope*, Rev. D. K. Flickinger, secretary and Rev. J. W. Hott, treasurer of the Home, Frontier and Foreign Missionary Society, declared that the time had come for the organization of a Woman's Board of Missions of the Church. They urged the calling of a general meeting for this purpose and asked annual conferences to appoint women delegates who "on their order" shall attend such a meeting when called.

A preliminary meeting was called in September 1875 to consider issuing a call for a general meeting. Only six women came to this meeting at First Church, Dayton, Ohio. Mrs. T. N. Sowers, Mrs. D. L. Rike, Mrs. W. J. Shuey, Mrs. W. H. Lanthrun, Mrs. L. Davis, lovingly known as "Aunt Beckie Davis." On her way to the church she stopped at the home of Professor George Keister of the Seminary and took with her his young bride, Mrs. Lillian Ressler Keister (later Mrs. L. R. Harford).

A few in this group of six were faint-hearted and timid and felt that they could not do a work such as was being done by women in other denominations, but Mrs. Sowers was convinced that God was calling the women of the United Brethren Church to assume larger responsibilities in spreading the "good news" of the gospel, and she replied, "Others cannot do our work. If God calls, dare we falter?" As a result of this meeting, a call was issued through the *Telescope* of September 29, 1875, as follows:

"For the purpose of creating greater interest and zeal in the cause of missions, and laboring more directly in the work of the divine Master by bringing into more active and efficient service the sisters of the Church, a call is made for a Woman's Missionary Convention to meet in the First U. B. Church in Dayton, Ohio, Thursday, October 21, 1875, at ten o'clock A.M. It is expected and greatly desired that all delegates appointed by the late annual conferences be present to assist in effecting a more thorough organization. It is furthermore desired that the convention shall partake largely of the nature of a mass meeting. We therefore invite all persons interested in this work to be present.

"The society (in Miami Conference) feels that for the time it has been in operation, notwithstanding the difficulties and hindrances incident to all new organizations, it has much to encourage. It feels that a great and glorious work lies in the future for it to accomplish. Come, then, we say to our sisters abroad; come one, come all, and join in the accomplishment of this object.

"All delegates and others will please report, on their arrival, at the *Telescope* office, where they will be cordially received and waited upon to homes assigned them."

Many annual conferences at their fall sessions passed resolutions of approval and pledged support to the movement. They also appointed women as delegates to the meeting in Dayton.

The National Board Organized

Nine conferences were represented at the meeting in First Church, Dayton, Ohio, on October 21, 1875. Twelve official delegates appointed by the annual conferences of Miami, Scioto, Sandusky, Michigan, Indiana and Western Reserve came. Lower Wabash, Virginia and Allegheny Conferences were represented by women whose husbands were members of these conferences but were living in Dayton, engaged in the general work of the Church. Letters of encouragement were received from delegates who had been appointed by several other conferences but who were unable to be present.

In addition to the fifteen delegates, there were present at the opening session sixteen other women and seventeen ministers, general officers, Seminary professors and laymen. The attendance increased at each succeeding session of the two-day conference. All who were in attendance, members of the United Brethren Church, were made voting members of the convention.

It is of interest to note that at this meeting, unlike the one in 1872, women were in leadership. Mrs. T. N. Sowers, president of Miami Branch, called the meeting to order. Mrs. Sylvia Haywood of Westerville, Ohio (Scioto Conference) was elected chairman of the convention and Mrs. Emeline Day of Miami Conference was elected secretary. Mrs. Day stated the purpose of the meeting which was to enlist women and children throughout the Church in an organized effort to carry the gospel into all the world.

Committees on Business and Constitution were appointed and excused from the convention for immediate work. The secretary records, "While the committees were absent, the convention enjoyed a holy hour of devotion."

Among those who addressed the convention were Doctors D. K. Flickinger, secretary and J. W. Hott, treasurer of the Home, Frontier and Foreign Missionary Society. They pictured the need of women and children in Africa and challenged the women to whole-hearted and complete dedication of life and service to this "crusade" of missions.

Women from various conferences spoke enthusiastically in favor of the movement. Considerable time was given to the discussion of the proposed constitution. One is inclined to wonder whether the presence of representatives from the Women's Missionary Society of the Methodist Church, who were made advisory members of the convention, had anything to do with the final decision to change the type of this new organization from an auxiliary relationship to the General Board of Missions, which was the first proposal, to one of close co-operation but quite independent in its functions, and subject only to General Conference.

The Women's National Board of Missions of the Methodist Church, which had been organized six years earlier, was the first women's board organized on an autonomous basis. All others up to this time were auxiliary to general boards of missions.

The secretary of the convention recorded "Considerable debate on different items of the constitution was had and several amendments made. After many readings and careful weighing of each clause and considering the full import of each item, the constitution was unanimously adopted," though she records "some further tinkering at the constitution," at the next session of the convention.

This departure from the auxiliary type of women's missionary boards, was a new idea and became a very disturbing issue in many quarters of the Church. It was this factor of independence that created much of the opposition to the movement. There was fear that another Board of Missions would create rivalry and divert funds from the General Board. As one brother put it, "No telling to what lengths they may go"; it was "a fifth wheel" and not needed.

A constitution was finally adopted: "The Woman's Missionary Association"* was the official name chosen for the new organization. Plans were made to launch a vigorous campaign to organize a branch in every annual conference.

The following were elected officers of the Association:

President—Mrs. T. N. Sowers

Vice Presidents—Mrs. Z. A. Colestock

Mrs. M. (Hadley) Bridgeman

Mrs. Sylvia Haywood

Corresponding Secretary—Mrs. L. R. Keister (Harford)

Recording Secretary—Mrs. D. L. Rike

Treasurer—Mrs. W. J. Shuey

What Manner of Women These?

Several of these women will be recognized as the first officers and undaunted leaders of Miami Conference Branch, the pioneer branch of the denomination.

Mrs. Sowers was in the prime of life, the wife of one of the publishing agents of the Church. She was a deeply spiritual woman of whom it was said, "Her faith knows no repulse. When duty was made plain to her she would go through fire to accomplish it." She was prominent in civic movements in Dayton—Soldiers Aid Society, Bible Society, temperance cause and prison work. She was known as "A friend and helper of the Negro in his darkest hour." Missions became her "meat and drink" and to this cause she gave inspiring leadership. Her daughter, Mrs. B. F. Marot, later served for twenty-seven years as trustee and recording secretary of the Association.

Mrs. Z. A. Colestock was the wife of a prominent minister in Pennsylvania Conference.

* In 1918 the name "Woman's" was changed to "Women's."

Mrs. M. Bridgeman was the former Mrs. Hadley, missionary to Africa from 1866 to 1874. She had much to do in awakening the women of the Church to their big missionary responsibility.

Mrs. Sylvia Haywood was a woman in her forties, the wife of Professor John Haywood of Otterbein College. Before her marriage she had been "Lady Principal" at Otterbein College. She had fine executive ability and was a talented writer. She was a tireless promoter of missions in the Sunday school and the local church before the days of women's missionary organizations. Later she became the national president of the Association. Her daughter, Mrs. L. O. Miller, served for nineteen years as trustee and recording secretary of the Association and her granddaughter, Mrs. Walter N. Roberts, served as a missionary in the Philippines.

Mrs. L. R. Keister had just come to Dayton as the bride of Professor George Keister of the Seminary. She grew up in a minister's home. Her father, Rev. J. Ressler of Allegheny Conference, was a man of rare vision—a pioneer in helping to launch both the missionary and educational work of the Church. Mrs. Keister (later Mrs. Harford) had a continuous official relationship with the Association as trustee, general secretary, editor of the *Woman's Evangel*, vice president and president through more than fifty years.

Mrs. D. L. Rike was the daughter of Bishop Henry Kumler and the wife of a prominent churchman and business man in Dayton. She was one of the most aggressive promoters of the work. She served as an official of the Association for thirty years and after moving to California, continued her zeal and support of the work to the close of life.

Mrs. W. J. Shuey was the wife of one of the group of the three first missionaries to Africa in 1855, and at this time Dr. Shuey was Publishing Agent of the Church.

Four days after the organization of the Board, these officers met as the Executive Committee and planned for the publication of the constitution and a circular containing a call to all the women of the Church, giving instructions for the organizing of branches and local societies. We quote a paragraph from "The Call": "We do not wish this Association in any way to conflict with the interests of our general missionary society; but by laying aside just two pennies a week we hope to add hundreds of dollars to the treasury and create within the hearts of all our women, a feeling of personal responsibility which has been heretofore unknown. A wide field opens before us. God grant that we may have the spirit of Caleb when he exclaimed 'Let us go up at once and possess it (the land), for we are well able to overcome it.'"

The Miami Conference Branch paid its funds of more than \$300.00 into the treasury of the newly organized national Board.

First Board Meeting

The first annual meeting of the Board was held in First Church, Dayton, Ohio, May 11, 1876 just seven months after its organization.

Nine delegates, representing five annual conferences, were present. Because of illness neither the president nor the general secretary could attend. Mrs. Sowers, the president, sent the following message to the meeting: "Trust in God and do your whole duty and you will have a glorious meeting." Mrs. J. K. Billheimer who was the first woman missionary of the Church, and Mrs. Hadley (Bridgeman) both from Africa, made earnest appeals on behalf of the women and children of Africa. After much discussion, Mrs. Billheimer made a motion that "the funds now in the treasury be used for the founding and support of a mission school in Africa to be taught for the present by a native teacher under the supervision of the missionaries at Shenge." This suggestion was unanimously approved and Mrs. Billheimer was appointed to present the matter to the Home, Frontier and Foreign Missionary Society*; then in annual session in the same church. The women of the Board accompanied her and they were cordially greeted by Bishop Weaver who expressed the hope that the women might add a little enthusiasm to their meeting. "Judged by the tears and amens of the brethren, the proposal had received a hearty response," reported the secretary. The following resolution was adopted in the evening at the joint meeting of the two Boards: "The proposed efforts of our sisters of the Woman's Board, to open schools in towns adjacent to our missions in Africa, under the supervision of our missionaries, has our entire sympathy and approval."

Rev. Joseph Gomer in charge of the mission at Shenge, then on furlough, was called into consultation at the meeting of the Executive Committee of the Association on August 28, 1876. It was agreed at this meeting to open two village schools at Bompeh and Toomba and also to assume one-half of the travel expenses of Miss Emily Beeken, then under appointment by the General Board, in the hope that she would be willing to supervise the school at Bompeh and later the Association would assume her full support as their first missionary.

This was truly a venture of faith for there was a total of but \$430.95 in the treasury and the country was in a serious financial depression, but the decision to open schools in Africa was a stimulating challenge to the women and by April of 1877, \$325.74 additional funds had been received making a total in the treasury of \$756.69. After deducting the expenses of the year including the one-half traveling expenses to Africa of Miss Beeken, there was a balance on hand in April 1877 of \$570.88.

Seeking Official Recognition

The annual meeting of the Association in April, 1877 was of special significance. The Woman's Board had been organized in the middle of the Quadrennium; they had launched their work in Africa and they were actively promoting the organization of branches and local societies, with the approval of the General Board of Missions, but as yet

* Hereafter referred to as the General Board of Missions.

did not have the sanction of the General Conference of the Church and hence not that of annual conferences. Without the official authorization of these governing bodies of the Church, the organization of branches was almost impossible to achieve.

Mrs. D. L. Rike and Mrs. J. K. Billheimer were appointed at this meeting to present the purpose and plans of the Association to General Conference and petition that body to take official action authorizing the Woman's Missionary Association as one of the Boards of the Church, working under the direction of General Conference. Mrs. L. R. Keister was appointed to assist these two women in formulating the memorial.

There were six delegates present at this Board meeting of 1877. They reported three branches, eighteen local societies and approximately 300 members. Many visitors were present at this meeting and the women were much encouraged by the hearty approval of their work, expressed by pastors and general officers.

Mrs. Billheimer was employed as a "traveling missionary" to organize branches and local societies on a two-thirds time basis. A constitution for local societies was adopted and a petition sent to General Conference for a permanent column in the *Missionary Visitor* for the promotion of the work.

The women enthusiastically committed themselves to "resolutely press forward, casting aside all doubts and fears, determining to overcome every obstacle, trusting in God to direct and open the way before us."

General Conference Approval

General Conference met May 10-23, 1877 at Westfield, Illinois. Dr. Flickinger, secretary of the General Board, always a staunch advocate of a women's missionary organization in the Church, recommended in his report to General Conference that the Conference "take such action as will give the Woman's Missionary Association of our Church an equal chance with our organization, to live and flourish, and that will entirely remove the idea that they are intruders when they attempt to organize the women of the Church and children of our Sunday schools into missionary societies. There is a much needed work for them to do both at home and in pagan lands."

The Conference set apart a special time at both an evening and morning session when the women should present their cause. Dr. Flickinger of the Board of Missions presided at the evening session. Mrs. Rike spoke "with feeling and true eloquence" of the great modern uprising of women everywhere, seeking for something to do for women and children in pagan lands. Mrs. Hadley (Bridgeman) and Mrs. Billheimer followed with passionate appeals on behalf of the women and children of Africa. Mrs. Billheimer told how the people had waded out in the water to greet her as the first white woman missionary. She pictured little village schools meeting in mud huts, the support of which

was costing not more than \$100 a year, and the pleadings from all parts of Sierra Leone for more schools and for the gospel. The audience was deeply moved and while she was still speaking, \$10 bills kept coming to the platform until someone called for the collection baskets to be passed. The cash offering amounted to over one hundred dollars. In addition there were pledges of more than two hundred dollars. Dr. Flickinger in reporting the meeting said, "It was a grand meeting and so deeply impressive that it melted away all prejudice against this woman's movement."

The next morning Mrs. Rike presented the Memorial* from the Woman's Missionary Association. It was a statesmanlike presentation of the high calling of God to the women of the Church and of their purpose to help carry the gospel to those in darkness.

Bishop Weaver in responding to her address, extended a hearty welcome to the Association as "a promising working power of the Church." The Conference then took the following action: "This Association comes to us to be recognized by the General Conference as the helpmeet of the Home, Frontier, and Foreign Missionary Society. We recommend, therefore, the recognition of this relation by the ratification of their Constitution and the confirmation of their officers." This recommendation was adopted by a rising vote, thus making the Association a fully authorized Board of the Church.

The address of Mrs. Rike presenting the memorial to the Conference was printed in full in the General Conference minutes of 1877.

Great activity followed in the wake of this General Conference approval. Annual Conferences took action heartily approving the Association and urged pastors and women to co-operate in organizing branches and societies. Within seven months, eight new branches were organized making a total of eleven branches—Miami, Scioto (South-east Ohio), Sandusky, Lower Wabash, Upper Wabash (part of Illinois), Pennsylvania, East Pennsylvania, Northern Ohio, Michigan, Virginia and Oregon.

Mrs. Sowers, national president, issued a call to the women of the Church suggesting "Let our motto be 'Onward' until every Conference and every congregation shall have a Woman's Missionary Society."

At a meeting of the Executive Committee on July 12, 1877 it was voted, on recommendation of Mr. Gomer, to open a school at Rotifunk and to build "a substantial mud house" there for Miss Emily Beeken whose full support had now been assumed by the Association. The total cost of the house including furnishings was \$301.90. A boat was also provided for her river travel named "W.M.A." (initials of Women's Missionary Association). Rotifunk is situated on the Bompeh River, so the Mission came to be known as "The Bompeh Mission."

* See Appendices.

CHAPTER III

Enlarging Horizons

The history of the first twenty-five years of the Association is a record of continuous outreach and ventures of faith. The accomplishments of the first decade exceeded all expectations of that little founding group of 1875 for during those ten years, work was begun on three continents—Africa, Europe and North America.

The mission at Rotifunk, Sierra Leone, West Africa; was firmly established. A hundred acres of land were leased for ninety-nine years. A mission house and chapel had been built. Four mission stations were opened, three schools were established and the gospel was being preached in fifty-four villages. A Mission Conference was organized in 1880 in co-operation with the missionaries and African workers of the General Board.

At the Board meeting of 1880 the Association voted to co-operate with the General Board in their work in Germany by contributing to the support of the pastor of Coburg, a city of 14,000 population. A year later a church with twenty members was organized.

Over a period of several years much thought and discussion were given by the trustees to the opening of a home mission. Appeals considered were a mission in the slums of a great city, work among Indians and a school for Chinese on the Pacific Coast. Bishop Nicholas Castle was deeply interested in a school for Chinese in Portland, Oregon which had started as a night school with volunteer teachers but had grown to such proportions under the direction of Moy Ling, a Christian Chinese, that it required a full-time teacher and assured financial support. After careful investigation the trustees in October 1882 voted to assume the support of this school. Much interest and concern in China had already become vocal in the Association and the support of this Chinese school was looked upon as the first step.

Another venture of faith in this first decade was the launching of a missionary magazine, the *Woman's Evangel* in 1882, in the hope that as its name signified, it would always be a messenger of "glad tidings" and "a power in moving hearts to help in the good work of sending the light of life to women and children who are shut out of its blessed influence."

This first decade records the beginnings of the organization among children known as Gleaners' Bands, in 1879, and the organization of Young Ladies' Mission Bands in 1883.

Programs for local societies, based on the study of mission lands, were published monthly in the *Woman's Evangel* beginning in 1885. By the close of this first decade the Association reported thirty-six conference branches, three hundred local societies, approximately five thousand members, a total giving for the ten years of \$60,595.40, with property valued at \$18,000.

The *Tenth Anniversary* was observed May 7 and 8, 1885 in First Church, Dayton, Ohio. Greetings were brought by representatives of Women's Boards of the Methodist, Presbyterian, Christian, Reformed, Baptist and United Presbyterian Churches. Four bishops and many general officers were present.

The Anniversary Thank-offering Service was an unforgettable occasion and a deeply moving spiritual experience for many. As offerings were brought forward to the altar, mothers dedicated their children to God with their offerings; cherished gifts from loved ones gone Home were lovingly given to the Master; many memorial offerings were brought in the name of mothers, fathers, husbands and children; one elderly woman came with her offering in one hand and with the other was leading a young woman who had been won to Christ in our mission in Germany; many dedicated their own lives with their gifts. Women who could not be present sent gifts of thanksgiving for God's blessing through the ten years of women's work. The offering approximated \$600.00 in cash. At the same meeting \$3,000.00 was given in cash and pledges for a building for the Chinese school in Portland, Oregon.

These offerings were of real sacrificial significance for they were given in a year when the country was passing through a very serious financial depression. It was a year of testing in Africa also. Tribal wars had destroyed several mission stations and closed forty-nine village preaching centers. An epidemic of smallpox was widespread and took many lives, nevertheless the general secretary in her report said, "We come to our tenth annual survey of work done by the women of our Church with feelings of devout thanksgiving for the mercy and blessings of God through this year of our greatest anxiety and trial."

By 1888 there was an organized branch in every self-supporting Annual Conference.

The Board meeting of 1888 took two important actions. One was to appoint two delegates to attend the first World Missionary Conference which met in London June 9-19, 1888. Mrs. L. K. Miller, president and Mrs. L. R. Keister (Harford), general secretary were appointed delegates. They volunteered to bear one-half the expense of their journey. The participation in this conference was the first step in interdenominational co-operation which widened steadily through subsequent history.

China Mission Opened

Another important action taken at this meeting of the Woman's Board was the adoption of the following recommendation: "The door is now open and the command seems imperative, 'Go forth into wider fields even to China' . . . We would recommend that the Board take action regarding the founding of a mission in China."

Several things seemed to make the time opportune for such a step. The Chinese students in the school in Portland, Oregon had for several

years been raising funds with which to send the gospel to their friends in China; also Rev. Moy Ling, founder and teacher of the school, was planning to return to China.

It was recommended that Rev. G. A. Sickafoose, principal of the Portland school, be sent with Mr. Ling to survey and determine the location of the Mission. The party sailed in October 1889 taking with them two missionaries, Miss Austia Patterson and Miss Lillian Shaffner who remained in China to begin the work.

W. M. A. Day

In 1892 the Board suggested that a Woman's Day be observed on a Sunday in September wherever pastors were willing to open their pulpits to the Woman's Missionary Society for the public presentation of their work. The theme of this first observance was "Feast of Ingathering." It was a service of thanksgiving for God's blessing on the work in our mission fields. The offering was designated for a church building for our mission church in Portland, Oregon. It totaled \$1,976.57.

In response to a petition from the Association, the General Conference meeting in May 1893 designated the last Sunday of September as an annual "Woman's Day" for the public presentation of missions to the entire church. A special program was prepared each year and an offering taken for special projects in one or more mission fields. In 1913 the day was changed to the last Sunday in October.

At the Board meeting in 1929 the name of the day was changed from "Woman's Day" to "World Missions Advancement Day" and for brevity to "W.M.A. Day"—these being the initials of the Association.

A Period of Testing

Up to the eighteen nineties the outreaching work of the Association had moved forward without interruption. Nearly a score of missionaries were in active service, when from Africa came the message that Miss Frances Williams had died at Rotifunk July 19, 1892. Three weeks later came another message announcing the death of Miss Elma Bittle at the same station. These were the first deaths in the ranks of the Board's missionaries in the seventeen years of history. Two years later another message told of the death of Rev. R. N. West also at Rotifunk, West Africa, on the eve of his opening work in the Mendi country.

Just two weeks before the meeting of the Board at Westerville, Ohio, May 18-20, 1898, came the news of an uprising at Sierra Leone, in which all save one of the Board's missionaries had been massacred and all mission property destroyed. Five of the missionaries, Rev. and Mrs. I. N. Cain, Miss Ella Schenck, Dr. Marietta Hatfield and Dr. Mary Archer went to their crowning from Rotifunk. Rev. and Mrs. L. A. McGrew, living at Tiama, headquarters for the new work in the Mendi country, were beheaded on a rock in the Taia river and their bodies never recovered. Rev. Arthur Ward who was in Freetown, alone survived. Miss Florence Cronise and Miss Minnie Eaton had just

returned to the States on furlough. The cause of the uprising was a tax levied by the British government on every hut throughout the Protectorate. The tax was collected in many places under severe pressure, without sufficient advance education as to the benefits the Protectorate would receive from such a tax system.

The uprising began in the far interior and increased in fury as it spread. The missionaries who were in unprotected places met the brunt of the assault. To the frenzied mob all white persons came from the same country and for the same purpose, to eventually take away their land, so the uprising was directed against "the white man." Many African Christians also suffered martyrdom because of their association with "the white man."

The work of nearly a quarter of a century seemed completely wiped out, yet strange as it may seem not a single voice in the convention was raised in favor of abandoning work in Africa. The committee on Africa recommended "that a memorial fund be created for the reestablishing of our work in Africa and that the Executive Committee be asked to secure workers for Africa, to be sent out as soon as possible."

The convention came to a great climax in the closing service led by Mrs. R. N. West of Africa. The minutes record "Thus closed the saddest and most courageous of Board meetings. Praise be to our God who giveth us the victory."

One important first step toward unifying the work of both Boards in Africa was taken at this time. Dr. and Mrs. J. R. King, missionaries of the General Board who had sailed from Africa on furlough just three weeks before the massacre, were asked to return to Africa in the fall of 1898, live in Freetown and supervise the rehabilitation of the work of both Boards.

They found widespread destruction. Property destroyed as follows: *Rotifunk* — the church, mission house, medical dispensary, Boys' Boarding School, Mary Sowers' School for Girls, industrial building; *Tiama* — the mission house. Chapels at all save two of the out-stations were destroyed. The General Board also lost much property. The chapel, school buildings and missionary homes at Shenge were burned but all missionaries had escaped to safety. Church records were destroyed and members scattered.

Sunday, June 26, 1898 was observed throughout the denomination as a memorial day in memory of the martyred missionaries. The challenge "Onward" was sounded forth, calling the Church to renewed dedication to God and the winning of Africa to Him.

It was heartening to discover that, while there had been great destruction of material things, the love of God in the hearts of African Christians had not been destroyed but shone with a new glow and African workers with renewed loyalty and devotion had of their own accord assumed responsibility to carry on until the return of missionaries.

Silver Anniversary

At the Board meeting May 17-19, 1899 it was voted to designate the year 1899 to 1900, "Silver Anniversary Year." A "Silver Anniversary Fund" was opened with a goal of \$25,000. Branches and societies were asked to make twenty-five a special feature in gaining new societies, members and Evangel subscriptions.

The Board met in First Church, Dayton, Ohio, May 17-20, 1900 for its Silver Anniversary. It was in this church that the Board was organized in 1875. It was an inspiring, forward-looking convention. They believed that "anniversaries are milestones on the highway of progress and milestones are stations from which to march forward."

Bishop E. B. Kephart had just returned from an episcopal visit to Africa and brought an encouraging report on the reestablishment of the work and the assigning of greater responsibility to the African Church and its leadership. He reported the opening of a new and important station at Moyamba, the district headquarters of the Colonial Government and recommended that permanent headquarters for the work of both Boards be established in Freetown and supported jointly.

It was agreed that part of the Silver Anniversary Fund be appropriated to the rebuilding of the Church at Rotifunk as a memorial to the martyred missionaries. Bricks for the same were made by Africans and about one-half the cost of the building was contributed by African Christians.

Bishop J. W. Hott, who had aggressively encouraged the women in the early seventies to organize, brought greetings from the General Board of Missions to this meeting. He paid tribute to the courage and efficiency of the women in their administration of the work. Bishop J. W. Weaver, feeble of body but with his inimitable sense of humor, closed his earnest message by saying, "I remember twenty-five years ago when your organization was effected and I remember a few words in the address at General Conference to this effect: 'We come as gleaners and the most we ask is that the young men (ministers) be requested to go a little faster, so as to give us more territory over which to glean.' " Then the good Bishop facetiously added, "Well, you have proved yourselves to be gleaners of the first order. You can beat the world gleaning, if it be called gleaning. I guess some Boaz has gone on a little ahead and instructed the young men to drop a handful now and then and you are there ready to pick it up." He spoke much encouragement and blessing on the work of the women.

Entering the Philippines

Perhaps the most significant action taken at this anniversary meeting was the following: "It seems fitting that we signalize the opening of a new quarter of a century of our work as an Association by taking up new work in a new field as a memorial of this Silver Anniversary year. We recommend that we open missionary work in one of the following fields: Porto Rico, the Philippines, or Japan. The trustees

to decide after fully investigating the conditions and needs of these three fields."

There were a number of other important actions taken at this meeting. The church and parsonage in Portland, Oregon, which had been built by the Association, was deeded to the local church.

A new station, which in later years proved of great importance, was opened at Siu Lam, China. A site was purchased for a girls' boarding school in China which later grew into the Elizabeth Kumler Miller Seminary for Girls at Siu Lam (originally located in Canton).

Despite pressing needs in its own work, the Board designated Famine Relief in India to receive the total offering on Woman's Day in this anniversary year.

Immediate study was given by the trustees to the choice of a new mission field. The first week of November was designated a week of special prayer for guidance in the matter. When the vote was taken by resident and non-resident trustees on November 19, 1900, the unanimous decision was in favor of the Philippines. Three months later the first missionaries sailed for the Islands. The mission had a very uncertain history for three years, due to the lack of a clearly defined policy, the resignation of missionaries, and to a vocal divergence of opinion within the Association as to the wisdom of entering a new field. At the meeting of the Board in 1903 two reports on the Philippines were presented. One recommended that the mission be discontinued. A second report which was adopted recommended "That the work in the Philippines be strengthened by the addition of new workers as soon as possible."

There was a decided revival of interest following the arrival of Rev. and Mrs. H. W. Widdoes on the field in the fall of 1903 and the decision to make San Fernando, the capital of La Union Province, the headquarters of the Mission.

At the Board meeting in May 1904 there was again prolonged discussion on the advisability of continuing of the Mission, in which the delegates seemed equally divided. Many sincerely interested delegates still felt that the Mission should be closed and the Association concentrate all its effort on the extension of its work in Africa and China. The Committee on the Philippines submitted recommendations outlining steps for going forward in the Philippine Mission followed by a resolution to withdraw from the Islands. Finally a resolution was passed referring the matter "to the discretion of the trustees, enabling them to discontinue the work if after consultation with the Board of Bishops it seems best to do so." After consultation with the Bishops, July 8 was designated as the day for the final vote on the Philippine question. July 1 was set apart by the trustees as a day of special prayer. When the final vote by resident and non-resident trustees was counted, there was but one negative vote and one conditional vote—almost a unanimous vote in favor of going forward in the Philippines, and the Mission was never again brought into question.

CHAPTER IV

Forward into the New Century

The dawn of 1900 marked the closing of the nineteenth century—the century in which the Protestant Church of America became aware of her world responsibility and in which the modern missionary movement was born. The century records an inspiring story of the rapid spread of Christianity through the organized missionary movement in all denominations, so that at the dawn of the new century the gospel had been carried over vast areas on all five continents of the world.

One great event at the opening of the century which gave tremendous impetus to missions, was the Ecumenical Missionary Conference held in New York, April 21 - May 1, 1900. This world conference called together missionaries, missionary leaders, statesmen and laity from many countries for the purpose of facing with a fresh perspective the total task of the Church and to discover more effective means of enlisting the entire Church in its world mission. The conference brought into the thinking of all denominations the great need for more co-operative missionary planning at the home base and also in service overseas. This new direction for enlistment and increased efficiency is reflected in the program of the Association during the first decade of the new century.

United Mission Study

A plan for united mission study for women's societies was introduced by women at this conference and the ten interdenominational mission study books published during the decade following by an interdenominational committee of women, became the basis of monthly programs prepared by the Association for local societies. A Reading Course recommended by Miami Branch and adopted by the Board in May 1900, was prepared and released by the Board in the fall of that year.

The Literature Department was organized for the purpose of greatly increasing the output of attractive missionary literature with the hope that an informed womanhood would result in an awakened and an enlisted womanhood.

The *Woman's Evangel* was enlarged from twenty to thirty-two pages and became a well illustrated magazine.

Enlistment Campaigns

At the General Conference of 1905 held at Wichita, Kansas, a meeting of all United Brethren women attending the conference was called to consider ways and means for the enlistment of a larger number of women and girls in missionary service. A church-wide campaign was discussed and within a few months an extensive Forward Campaign was launched throughout the Church. This concerted effort brought such encouragingly large results in new societies and members

that it became a permanent part of the Association's annual program. It was usually conducted intensively during the two weeks preceding World Missions Advancement Day.

Each year of this first decade of the new century witnessed a growing desire at home and abroad for oneness in the promotion and administration of missions under the Woman's Board and those of the General Mission Boards of the Church. This was brought to fruition in the splendid plan of co-operation adopted by the three Boards and General Conference in 1909*. A unified plan for the missionary education of children was also proposed in 1909. This partnership of men and women in the administration of the total missionary task of the Church proved to be epoch-making in the years that followed.

Day of Prayer

The cultivation of definite prayer for missions was a vital part of the program and promotion of the Association from the very beginning of the organization of missionary societies. In many instances it was a society's primary purpose. In 1878 the "Sunset Hour of every Sabbath Day" was designated as a time for united prayer for missionaries around the world. In 1883 this was changed to the daily "Twilight Hour of Prayer."

In 1911 Good Friday was set apart as a special Day of Prayer for missions at home and overseas. In 1936 the time for this observance was changed from Good Friday, because of many community services on that day, to Ascension Day—a day serving as a reminder of Christ's Great Commission to His followers. A simple program was made available each year with requests for prayer from both home and foreign missionaries. Fasting was sometimes suggested as a means of making the day more purposeful.

A Significant World Conference

The first decade of the new century was climaxed by two very important interdenominational events which proved highly influential to the work of all denominations. The first was the World Missionary Conference held in Edinburgh, Scotland, June 1910 with more than twelve hundred delegates from all parts of the world. The United Brethren Church was represented by seven delegates and visitors. For ten days in what was termed "the decisive hour of Christian Missions" these church leaders faced the Church's responsibility in the most thorough and comprehensive manner it had ever been done, made possible by more than eighteen months of study and survey by eight commissions preceding the conference. Constructive policies were adopted and became guiding principles for all mission Boards — policies which led to union efforts abroad; resulting in union seminaries and colleges, union hospitals, united Christian Councils and many other union projects, forerunners of a "United Church of Christ"

* See next chapter.

in many lands. Interdenominational co-operation at the home base was likewise greatly advanced.

Women's National Foreign Missionary Jubilee

The second event which greatly influenced the work of the Association was the nation-wide observance of the fiftieth anniversary of organized women's work in America for foreign missions, October 1910 to April 1911. The Jubilee was celebrated interdenominationally in thirty-two of the largest cities across the country under the leadership of Mrs. H. W. Peabody and Mrs. Helen B. Montgomery. Many thousands of women met for two days in each city and were inspired by great mass meetings, pageants, workers' conferences, parlor meetings, denominational rallies and banquets (the latter was attended in New York alone by 6,500 women in three of the city's largest hotels). These great central meetings were supplemented by Jubilee Meetings of one day in hundreds of other cities and towns east and west, north and south. Approximately one million dollars were contributed by women as a love offering above their regular giving, for special projects of their own denominational Boards. The Jubilee Fund of United Brethren women was designated for new buildings for Miller Seminary for Girls which had been moved from Canton to Siu Lam, China.

Co-operation Advanced

An awakened interest and sense of responsibility in the hearts of thousands of women and girls followed in the wake of these meetings. Added to this was an inspiring sense of unity and co-operation among women of all denominations. Federations of missionary societies of all denominations in a community were formed. These became the nucleus for the gradual development of Councils of Church Women. Simultaneous interdenominational campaigns for members and magazine subscriptions, community schools of missions and other co-operative projects were the outgrowth of the Jubilee. The aim of the Jubilee as of the Edinburgh Conference was to confront the church with the challenge that it is "the whole business of the whole Church to preach the whole gospel to the whole world" and that it can best be accomplished co-operatively. Co-operation became the new emphasis among Mission Boards in their overseas missions administration. Missionaries took it up with enthusiasm and in a short time union movements began to appear. United Brethren missionaries were in the vanguard of such union effort in a number of mission fields.

In Japan eight denominations, including the United Brethren, formed a Federation of Churches. Three denominations in Puerto Rico were federated and a Union Theological Seminary and a Union Press to provide Christian literature were started. Similar union projects came into being in the Philippines.

Co-operative service wherever possible gradually became an established policy of many Mission Boards and the United Brethren Mission Boards were wholeheartedly committed to it, encouraging their mis-

sionaries to lead out in such effort wherever possible. At the home base this "togetherness" became increasingly evident in policies and methods of promotion adopted by the Mission Boards. Many new suggestions for women's work emerged.

Standard of Excellence

At the Board meeting in 1912 a Standard of Excellence was adopted for the purpose of stimulating definite goals and promoting greater efficiency in branches and local societies. The following was the first such standard adopted for local societies—a similar one on the branch level was also adopted.

Standard of Excellence

1912-1913

1. 25% increase in membership.
2. 25% increase in funds.
3. 25% increase in subscriptions to the Woman's Evangel.
4. A definite pledge made to the Branch by every Local and Young Women's Missionary Society, and paid in full.
5. The pledge paid in equal quarterly payments in June, September, December, and March.
6. Quarterly reports sent in June, September, December, and March by the Local Secretary to the Branch Secretary; by the Secretary of the Young Women's Missionary Society, to the Branch Secretary of Young Women; by the Secretary of Literature of the Local and of the Young Women's Missionary Society to the Branch Secretary of Literature; also an annual report in March from each of these officers.
7. Letters from officers answered promptly.
8. Woman's Day observed and an offering taken.
9. The observance of the Day of Prayer—on Good Friday. (The Standard of Excellence for the Branches also included a 25% increase in new societies.)

With but minor changes from year to year the Standard served well its purpose. Its title was changed to "W.M.A. Standard" and the year preceding Church union the following was the Standard for local societies.

1. W.M.A. Day observed during September or the third quarter and an offering taken.
2. Net increase in membership.
3. Net increase in subscriptions to the *Evangel*.
4. An increase in funds pledged to the branch and paid.
5. All reports on time.
6. Representation at Branch Convention at all sessions.

7. An average attendance of one-half of the resident membership at monthly meetings.
 8. At least one-half of resident membership meeting the requirements of the Reading Course.
 9. Observance of the Association Day of Prayer on or near Ascension Day.
 10. Promotion of the Forward Campaign.
- Societies making all ten points were one hundred per cent societies.

A Manual, later called "The Handbook," was issued first in 1912. It contained constitutions, interpretations and suggestions on all phases of organizational and promotional work and became an indispensable helper in all branch and local work.

Fall Institutes

At the Board meeting in 1910 it was recommended that branches divide their territory into districts and that at least one institute be held in each district. Hitherto a number of branches held institutes or rallies annually but in many instances were not reaching their total constituency. The new plan sought to remedy this so that every society within the branch would receive the benefit of such a midyear checkup and with it, fresh inspiration and suggestions for their work. Missionaries, national and branch officers were made available in each branch. A district leader was appointed in each district to serve as a helper to societies and be an organizer of new societies.

Field Cultivation

Up to 1913 the extension work of the Association was carried forward largely through the volunteer efforts of branch officers and such limited help which the national staff could give. Assistants in field work were occasionally employed for brief periods of a few months. With the extensive plans for "A Quadrennium of Conquest," a church-wide concerted plan to awaken interest and concern among unenlisted women and girls, adopted at the Board meeting in 1913, it became apparent that additional staff was imperative and the election of a Field Secretary was authorized. This field service over the years paid richly in awakening churches to their missionary opportunity, strengthening weak societies, increasing the efficiency of branch and local officers and in keeping before the Association an awareness of untouched resources. The following able secretaries served through more than two decades:

Elsie Hall	1913-1916
Dora Housekeeper (Weidler)	1916-1920
Florence Clippinger	1922-1926
Carrie Miles (Philo)	1927-1928
Anna Helen Mason (Maneval)	1929-1930
Mary McLanachan	1930-1935

The general supervision of the Literature Department was added to the responsibilities of the Field Secretary in 1935. When this department became the Missionary Education Department of the Board, she became Secretary of Missionary Education which included certain phases of field cultivation.

Interdenominational Work

The Jubilee of 1910-1911 developed a fine spirit of unity among women of all denominations and marked the beginning of a very rapid growth in co-operative service in which the Association shared increasingly.

Following the World Missionary Conference in London in 1888, Mrs. L. R. Harford became a member of the Women's World Missionary Committee which sought primarily to promote united prayer for missions around the world.

The Association began co-operation with interdenominational summer conferences of missions in 1883 when Mrs. Harford was invited to speak at the Missionary Institute of Lake Chautauqua, New York. The Association continued such co-operation with summer schools of missions in many sections of the country, frequently providing leadership on the teaching staff of such conferences. National officers and staff secretaries served as members of the Executive Committees of the Council of Women for Home Missions, The Federation of Women's Boards of Foreign Missions, the Foreign Missions Conference, the United Council of Church Women and their affiliated committees. Beginning with 1927 the national president of the Association, Mrs. S. S. Hough, served as chairman of the World Day of Prayer Committee for five consecutive years during which time it became a world observance including more than fifty countries. She also served on the Planning Committee which led to the organization of the United Council of Church Women and on the Committee of Reference and Council of the Foreign Missions Conference. At the time of Church union, the Association was supplying committee personnel and funds to the following national organizations: Home Missions Council of North America; Foreign Missions Conference; Missionary Education Movement; United Stewardship Conference; International Council of Religious Education; Federal Council of Churches; International Missionary Council; Student Volunteer Movement; United Council of Church Women.

The Association also made annual appropriations to the following interdenominational projects: migrant work, Indian schools, Christian literature for women and children in non-Christian lands, John Milton Foundation for the Blind, race relations, vacation Bible schools in coal mining areas of southern Ohio, Christian literature and literacy movement. This great program of interdenominational work was shared with a keen sense of responsibility and real joy. To United Brethren women it had come to be "our work."

CHAPTER V

Developing Unity and Co-operation

In its beginning the Woman's Missionary Association was an extremely simple organization but its vision, faith and courage were inspiring. With the co-operation of the General Board of Missions, they sent their first missionary to Africa before the Association had received the sanction of General Conference.

During the first eight years of its history, the work was administered from the living room of its General Secretary, Mrs. L. R. Keister (Harford).

In 1883 the Board of Trustees of the Publishing House offered the Association an office in the Publishing House. Furniture, consisting of a desk, a table, a bookcase and several chairs, was donated by friends in Dayton. The new office was opened on July 9, 1883.

The Association was incorporated under the laws of the State of Ohio on March 28, 1881. The chief article of incorporation declares the purpose of the organization as follows:

"Said Corporation is formed for the purpose of engaging and uniting the efforts of women in sending missionaries into the foreign and domestic fields of the United Brethren Church, and supporting said missionaries and other laborers in said mission fields, and of securing by gift, bequest, and otherwise the funds necessary for the purpose aforesaid."

Plan of Organization

The plan of organization provided that the Association work under the direction of General Conference and submit quadrennial reports to that body.

The Constitution and any recommended changes were referred to General Conference for approval.

The organization as it developed through the years included a Board of Managers, a Board of Trustees, Annual Conference Branches, Local Societies, Young Women's Mission Bands, and Gleaners' Bands.

The Board of Managers consisted of the Trustees, the staff of secretaries and editor, Life Patrons and three or more delegates from each conference branch.

The Board received reports and formulated the plans and policies of the Association. It elected nine trustees, six of whom were resident in or near Dayton, the headquarters of the Association. The trustees elected the national officers from their own number and the employed staff. The trustees were responsible for the administration of all the work of the Association during the interim of Board meetings. The number of trustees was increased in 1933 to fifteen women, one of whom was a member of the Otterbein Guild.

The Board of Managers met annually until 1913. From then until

1929 they met biennially. Following 1929 they met once each quadrennium in close proximity to General Conference. In 1933 the Board changed the time of meeting from May immediately preceding General Conference, to October of the preceding year, thus affording a longer period of time for the perfecting of new plans before the beginning of the new year of the Association which was April 1.

Each Annual Conference Branch held an annual convention which was constituted of Branch officers, Life Patrons, Life Directors and delegates from the societies of women and girls in the local church.

Societies in local churches held monthly meetings. Membership dues were \$1.20 for women, twenty cents of which was paid into the Branch Contingent Fund. Dues for girls were \$.60 a year. In 1936 these were increased to \$1.20.

Special Memberships

In addition to membership in a society by the payment of annual dues, an individual might become a Life Member by the payment of ten dollars; a Life Director by the payment of twenty-five dollars or a Life Patron by the payment of one hundred dollars. These amounts could be designated by the individual to any work supported by the Association. Life Patrons became voting members of the Board of Managers. Life Directors and Life Patrons were voting members in the Branch Convention of the Conference in which they resided.

A Perpetual Membership was offered to a woman or girl who paid \$50 into a memorial endowment fund. Their names were perpetually enrolled on local and Association records.

Changing Relationships

During thirty-four years of history (1875-1909) the Association functioned as an independent Board of the Church, subject only to General Conference. It chose its own mission fields, appointed its own missionaries and administered all the work in its mission fields.

Beginning in 1898 there was growing concern and discussion favoring unification of the two missions in Sierra Leone, one administered by the General Board of Missions and the other by the Women's Missionary Association. The first step toward such union was taken in 1898 following the massacre of seven missionaries and the general destruction of mission property in Sierra Leone. Dr. and Mrs. J. R. King who had already spent one term in Africa under the Home, Frontier and Foreign Missionary Society, were appointed by both Boards to have joint supervision of all the work in Sierra Leone. This joint superintendency proved so satisfactory that steps toward some form of permanent co-operation in Africa were discussed.

At the meeting of the Board of Managers in 1902, two propositions were presented by the General Board of Missions, one to consider full co-operation and the other that the Woman's Missionary Association take over all the work in Sierra Leone. The Association recommended

that a committee of five, two from each Board and a fifth to be chosen by the four, be appointed to consider these propositions.

The committee appointed was composed of Mrs. L. R. Harford and Mrs. D. L. Rike, representing the Association, Dr. W. M. Bell and Dr. W. R. Funk, of the General Board, and Bishop J. S. Mills as the fifth member. After several days of conference, the following plan was submitted and ratified by both Boards.

1. That we continue joint headquarters in Freetown, details for the lease or purchase, ownership, and management to be determined by both Boards.

2. That there be a joint superintendent elected and supported by both Boards, with residence in Freetown.

3. That a uniform schedule of salaries be established for all missionaries, American and native, of both Boards.

4. That the higher educational work of the whole field be left for future consideration, as the need may demand.

5. That, aside from the items mentioned, each Board shall have control and responsibility as heretofore.

6. That a committee of two members from each Board be empowered to carry out the details of this agreement.

Dr. J. R. King was appointed by both Boards as superintendent.

At the General Conference in 1905, the Home, Frontier and Foreign Missionary Society which had served as the General Mission Board of the Church for fifty-two years, was organized into two separate Boards, the Home Missionary Society and the Foreign Missionary Society.

The plan of co-operation agreed to in 1902 for joint headquarters in Freetown and a joint superintendent proved so satisfactory that within five years Freetown had become a strong center for all the work in Sierra Leone, with a well organized Church, a good church building, a large Mission House as headquarters, and the Albert Academy, a training school for young men, all built by both Boards working jointly.

In 1908 the Foreign Missionary Society and the Association held their Annual Meetings at Anderson, Indiana at the same time and in the same church, the evening sessions being held jointly. At this meeting the Foreign Missionary Society proposed to the Woman's Missionary Association that a committee of three members from each of the two Boards be appointed to consider further steps in co-operation and "recommend a basis for the most effective joint co-operation in all parts of our splendid, hopeful missionary work in Africa." The committee was appointed and Dr. King was asked to return from Africa to assist in the study, the report of which was to be ready to be presented to both Boards at their next annual meetings in 1909.

Before this committee had a meeting, the Bishops of the Church

called a meeting of a commission composed of representatives of all departments of the Church, to consider greater correlation of the departments in order to make the whole work of the Church more effective. Out of this conference grew the question of greater unity between the Mission Boards of the Church.

The years of limited co-operation in Africa created a growing sense of unity and a strong desire among missionaries in all our mission fields for complete union of all the mission work of the Church under one Board.

It was increasingly evident to the Association that the work in their three fields of Africa, China and the Philippines, needed the strength and support of the whole Church. After consultation with both the Home and Foreign Mission Boards, the trustees appointed a committee to study the matter and to submit some plan for co-operation to the Board of Managers at its next meeting in May, 1909. The following committee, representing many of the strongest branches, was appointed:

Mrs. J. E. Fout, Sandusky Branch, Chairman

Mrs. I. B. Haak, East Pennsylvania Branch

Miss Elizabeth Mower, Pennsylvania Branch

Mrs. Albert Keister, Allegheny Branch

Mrs. Gertrude Pentz, Miami Branch

Mrs. H. W. Trueblood, Illinois Branch

Mrs. D. E. Vance, Iowa Branch

Mrs. L. R. Harford of Nebraska Branch and President of the Association and Mrs. B. F. Witt, General Secretary of the Association were advisory members.

This committee after much study and prayer presented the following plan to the Board at its meeting in Akron, Ohio, May 11-13, 1909.

Report on Co-operation

"This is an age of progress. The spirit of union and co-operation for more effective service is to be found everywhere. In political and commercial life the forces are combining to an extent unseen before by the world. They believe that thereby they multiply their powers and increase their efficiency to do things. Combination and efficient superintendency are the very watchword of this commercial age. It is not surprising, therefore, that the same spirit is pervading the ecclesiastical world. At home and abroad there is a great pulse permeating our entire Church, impelling us to combine our forces that we may the better concentrate our efforts and increase the effectiveness of our service. The whole wide world for Jesus is the vision born at Olivet which calls for enlarged service at home and abroad. A vision which is less than world-wide is too limited for the King's children. He who sees only the field in which he labors has ceased to stand beside the cross of Calvary and has forgotten the commission from Olivet. 'It is

the whole business of the whole church to preach the whole gospel to the whole world as speedily as possible.'

"Your Committee on General Conference Relations has carefully canvassed the matter of co-operation between the Woman's Missionary Association and the Foreign and Home Missionary Boards of our Church. By correspondence and personal interviews, the opinions of many of the leading men and women of the denomination have been secured relative to these important matters. We find that it is the general conviction at home and in the foreign fields that co-operation with the Foreign Missionary Society should obtain. We also find a desire quite general among our people for co-operation with the Home Missionary Society. We, therefore, after much prayer and deliberation, bring to you the following recommendations:

Foreign Missions

"We advise that the Woman's Missionary Association and the Foreign Missionary Society co-operate in all the mission fields of the Church—Africa, China, Japan, Porto Rico, and the Philippine Islands. Provided

1. That the Foreign Missionary Society will accept the responsibility of the work now carried on by the Woman's Missionary Association in Africa, China, and the Philippine Islands, and will continue the operation of the same; we agreeing to merge all our property interests in the fields with that of the Foreign Missionary Society, and to assume some part of the work in each field now occupied by them, as shall be agreed upon by the Executive Committee.

2. That we be represented by one-third of the members of the Foreign Missionary Board and of the Executive Committee of the same, who shall be chosen from and by the trustees of the Woman's Missionary Association.

3. That all moneys given by any woman's organization for home or foreign missions be sent to the Branch Treasurer, who in turn shall submit quarterly reports to the Conference Treasurer in order that the charge may have due credit in the missionary standards as adopted by the various boards.

4. That we ask the Committees on Home and Foreign Missions of the General Conference to bring in a recommendation defining the field at home from which we may raise funds.

5. That the form and plan of our organization remain as it has been.

Home Missions

"After full consideration of the home side of the work, we having been organized from the beginning of our Association to do both home and foreign work, we recommend that we co-operate with the Home Missionary Society. Provided

1. That the women's auxiliary movement inaugurated by the Home Missionary Board be discontinued, and that they give the strength of

their support in turning over the societies already organized by them to us; we to give, for the first year, \$2,000; second, \$3,000; third, \$4,000; fourth, \$5,000; and, in addition to this, we will give forty percent of the increase of the net general fund of each year for the quadrennium, and at the end of the quadrennium an equitable percent as shall be agreed upon.

2. That we be represented by one-third of the members of the Home Mission Board, and of the Executive Committee of the same, who shall be chosen from and by the Trustees of the Woman's Missionary Association.

3. That all moneys given by a woman's organization for home or foreign missions be sent to the Branch Treasurer, who in turn shall submit quarterly reports to the Conference Treasurer in order that the charge may have due credit for the same in the missionary standards as adopted by the missionary boards.

"Resolved, because of the strength of our missions in the Orient and our educational work there, that we ask of General Conference that our mission conferences in China and the Philippine Islands be given the same relations as the conference in West Africa."

In all other respects the Association was to continue its autonomy as a Mission Board for the solicitation and designation of its funds and for the promotion of missions among women, girls and children of the Church.

Report Adopted

This report was adopted by the Board of Managers by a vote of eighty-two to six. The report was presented to the General Conference in session at Canton, Ohio on May 19 by Mrs. L. R. Harford, president of the Association. She briefly reviewed the history of the Association and after presenting the recommendations for the future plan of co-operation, she recounted the results of the labors of the women through thirty-four years in fields abroad and at home as assets which the Association was bringing into the partnership.

Amid great applause the report was adopted, having first been reviewed and endorsed by the General Conference Committees on Home and Foreign Missions.

The Presiding Bishop added his comment, "There is but one thing for us to do, and that is to declare that we are now and forever yours, and that you are now and forever ours."

This action proved to be a great forward step for it sought to unite the concerns, the prayers and the financial support of the whole Church behind the total missionary task of the Church.

At the time this action was taken there were 125 Women's Home Missionary Auxiliaries under the Board of Home Missions. They had contributed \$7,000 during the preceding quadrennium. These auxiliaries were gradually merged with local missionary societies or disbanded.

Home missions now became a challenging responsibility and privilege for the Association. The work for home missions hitherto had been limited to the support of the church in Portland, Oregon and of the Chinese school in that city. No less challenging was the privilege of sharing the support of missions in Japan and Puerto Rico.

While there were many misgivings in regard to the plan on the part of some very sincere leaders, the growth in vision and in oneness of purpose and work during the immediate years that followed, fully demonstrated the wisdom of this forward-looking action.

During the decade following the merging of missions, the Association doubled the number of societies, members and offerings.

At the time of merging in 1909, the Woman's Missionary Association reported three mission fields—Sierra Leone, West Africa, China and the Philippines; 36 missionaries, three of whom were doctors; 60 native pastors, itinerants and teachers; 34 organized churches with a total membership of 1,556; Christians under instruction for membership 6,104; Sunday schools with an enrollment of 1,652; 23 day and boarding schools with an enrollment of 1,011 students; 2 dispensaries reporting 22,734 patients. The gospel was being carried regularly to 240 towns and villages; property was valued at \$98,000.

At the home base the Association reported 770 societies including 92 Young Women's Bands; total membership 20,263; Gleaners' Bands 146 with a membership of 4,273; total income for 1909, \$47,626.66.

Schwester Missions Verbein

This organization among the women of the Ohio German Conference antedated the Women's Missionary Association by three years. Their work was devoted exclusively to home missions within the Ohio German Conference, a conference whose area included more than Ohio. Overtures which were made from time to time by the Women's Missionary Association, looking toward affiliation, received warm consideration but they hesitated to take favorable action lest the appeal of enlarged responsibility might result in a lessening support of Conference projects.

A first step taken by them was to ask the pastors to open their pulpits to the Women's Missionary Association for the presentation of the larger service offered by such an affiliation.

In May 1927 the Ohio German Conference which was the governing body of the Schwester Missions Verbein, took the following action:

"Realizing that our women and girls are not receiving the necessary missionary instruction, we recommend that our churches affiliate with the Women's Missionary Association by opening their pulpits to the Executive Secretary and field workers as opportunity affords and where feasible and advisable, an organization be effected." This action was followed during the summer by a joint meeting of women from both organizations to discuss plans of closer co-operation looking toward final union. The meeting proved to be an enriching experience in fellow-

ship and understanding. The women of the Ohio German Conference adopted a number of forward recommendations as follows: that their societies use the monthly programs and mission study books of the Association; that they urge their women to subscribe to *The Evangel*; that they co-operate in Fall Institutes; that a special free-will offering for world missions be taken in January to be sent through the Association; that societies be free to designate funds raised for projects other than those for Conference work.

Under the wise guidance of the president of the Schwester Missions Verbein, Mrs. J. Sick, whose mother Mrs. J. Fritz had preceded her as president, serving from the time of organization in 1869, the women and Conference leaders were led into an ever widening co-operative world service.

In 1931 they disbanded their organization and local societies became a part of the conference branch in which they were located.

CHAPTER VI

Enlisting Children and Youth

Children

A deep concern for the missionary training of children motivated the mothers of '72. As early as July 1872, two months after the organization of the first societies, we find "great hope" voiced in an article in the *Telescope*—"That our children may be brought into immediate sympathy and activity with the Cause. Children ought to be made members of this society. We want to develop in them large, earnest, warm and liberal hearts for the lands without Christ. Let them hear you talk and pray for the Cause and it will beget in them a sympathy so broad and deep for the spread of the gospel that the work shall never be hindered by the lack of men or means."

Children were made members of missionary societies from the very beginning of these organizations. Many were made Life Members by their mothers and dedicated to God for missionary service, should God call them.

Gleaners' Bands

In 1879, Mrs. G. P. Macklin, a pastor's wife, gathered the children of the Church at Fostoria, Ohio, and organized a Gleaners' Band. This was the first organization among the children. For thirty years Gleaners' Bands helped to support schools and other work for children in Africa, China, and the Philippines. Missionary programs and information for children were published monthly in *The Evangel* and a reading course had a beginning. The action of the Board and General Conference in 1909, in merging the work of the Association with that of the two General Mission Boards, involved changes in the cultivation of the children's field of the Church. General Conference recommended the disbanding of Gleaners' Bands and designated Junior Christian Endeavor as the organization with which the Association should co-operate in giving missionary education to children. The action was taken near the close of General Conference and no definite plans were outlined. As a result practically nothing was done during the quadrennium. The General Conference of 1913 referred the matter of adjustment and future policy to the Executive Committee of the Board of Control of Christian Education and the Trustees of the Association. A plan for co-operation was formulated and relationships defined. A general Junior Committee composed of a representative of the Christian Endeavor Department, another appointed by the Women's Missionary Association, and a third to be selected by the two, was made a Planning Committee under the direction of the Junior Christian Endeavor Superintendent of the denomination. Similar committees on the conference and local levels were in the plan. The Conference Junior Christian Endeavor Superintendent was to be an ex-officio member of the Branch Executive Committee and the local Junior

Superintendent had a similar relation to the Executive Committee of the missionary society in the local church. Junior Christian Endeavor societies were to have monthly missionary meetings. Offerings for special missionary projects, one home and one foreign each year, were to be taken and transmitted through the Conference Christian Endeavor Treasurer to the Treasurer of the Women's Missionary Association.

Programs and missionary information of interest to children were made available to Junior Superintendents through a Junior Department in *The Evangel*. After many revisions of this plan and the designation by General Conference of the entire children's division of the Church including Sunday school, children's church, Junior Christian Endeavor and vacation church school, as a field for missionary education of children by the Association, a satisfactory plan of co-operation with the Board of Christian Education was adopted and continued with increasing success to the time of Church union.

The planning and directing of this missionary education program for all the children of the Church was given to an Interboard Committee, consisting of the General Secretary and Children's Work Director of the Board of Christian Education, the President and General Secretary of the Women's Missionary Association and the Chairman of the Children's Committee on Missionary Education of the Board of Christian Education. There was an employed director of missionary education for children. For years leading up to 1946, the Director of Children's Work of the Board of Christian Education served very efficiently also as the Director of Missionary Education of Children under the Women's Missionary Association. She was supported jointly by both Boards. This served not only to unify the work but also to develop sympathetic understanding and co-operation.

The Conference Director of Children's Work was elected on nomination of a committee composed of the President and General Director of the Conference Board of Christian Education and the Branch President of the Women's Missionary Association. This director carried the responsibility of integrating the missionary plans outlined by the Interboard Committee and the promotion of the same through the program for children's work in the conference. The director became a member of the Executive Committee of the branch and gave an annual report to the branch at its annual convention.

The plan provided for similar co-operation between the children's director and the missionary society in the local church in promoting the special missionary program and projects outlined by the Interboard Committee. There were two projects each year—one home and one foreign. A well outlined missionary education course for children was prepared annually by the Interboard Committee and published in attractive booklet form. The special projects were integrated with the study of the fields to which they were related, and children were encouraged to use boxes known as Glad Chests for their systematic

giving throughout the year. These boxes were brought to the church and opened twice a year. The projects covered a wide range of children's work at home and overseas and were known as World Friendship Projects.

Directors of Children's Missionary Education

Mrs. G. W. Kitzmiller.....	1909-1911
Miss Geneva Harper.....	1912-1913
Miss Ida M. Koontz.....	1913-1915
Mrs. O. T. Deever.....	1915-1922
Miss Myrtle Lefever.....	1922-1926
Miss Mary McLanachan.....	1926-1928
Miss Dorothea Okrueg.....	1928-1929
Mrs. J. Gordon Howard.....	1929-1936
Miss Ruth Hunt.....	1936-1939
Miss Rachel Brant.....	1940-1946

Young Women

It is significant that the beginning of organized missionary work among young women should take place on a college campus.

In May 1883 the Board of the Women's Missionary Association met in the chapel of Otterbein College, Westerville, Ohio, and a movement for the enlistment of girls was launched. A constitution for "Young Ladies' Mission Bands" was adopted which indicated that any "young unmarried lady above fifteen years of age" was invited to membership by the payment of five cents a month dues.

The first Band of twenty-three members was organized among the students of Otterbein College. Other organizations followed and much interest was created.

At the annual meeting of the Board in 1889, it was decided to send two young women missionaries to Africa to teach in the Mary Sowers' School for Girls at Rotifunk. The Young Women's Bands* of the Church were asked to assume their support. The \$1,000 required was divided into shares of \$25.00 each. Miss Emma Burtner, a professor in Otterbein College, was elected Secretary (without salary).

A Young People's Committee was authorized consisting of the Secretary and one member from the Mission Band in each of six colleges—Otterbein, Lebanon Valley, Westfield, Western, Lane, and Avalon. This committee was made responsible for the promotion of missionary interest among young people through a "Young People's Department" in the *Woman's Evangel*, and for the support of the two teachers—Miss Ellen Groenendyke and Miss Frances Williams who sailed for Africa in October, 1889.

During this same year the students of Western College at Toledo, Iowa, raised a fund of \$400 for the support of one of their own graduates as a missionary to China. There was clear evidence of God's

*In 1911, name changed to Young Women's Missionary Societies.

guidance when they chose Miss Austia Patterson who was working among Chinese in Chicago as their representative. At the same time, but unknown to the students, the Board of Trustees of the Association had chosen Miss Patterson as one of their two first missionaries to begin work in South China.

For twenty-five years young women's work had a rather sporadic existence due to the limited time which women carrying other responsibilities could give to the work. At the Board meeting in 1908, young women's work was re-organized and made a distinct department of the Association. Miss Justina Lorenz (Showers) was elected secretary on half time basis. The work was lifted to a new level of constructive planning and promotion and new interest was awakened among girls. They assumed a special project in the support of the Elizabeth Kumler Miller Seminary for Girls in Canton, China with Miss Belle Myers, the principal, as their missionary.

Otterbein Guild

Miss Vera Blinn, who was elected secretary in 1912, brought to the Board meeting of 1913 an inspiring, forward-looking plan for the enlargement of the Department and it was adopted.

The name of the Department was changed to the Otterbein Guild of the Women's Missionary Association, each local organization to be known as a chapter of the Otterbein Guild. Their colors were royal purple and white; their flower was the violet.

A girl in becoming a member entered into the following covenant:

"Grateful that 'I know that my Redeemer liveth,'

"Mindful that vast millions of women and girls can never hear the 'tidings of great joy' unless a Christian woman be sent to them,

"Remembering that Jesus made loving obedience the supreme test of discipleship, and that his last, most solemn command was, 'Go, teach all nations,'

"I gladly enter into this covenant of obedience, that I will not cease to make offerings of prayer, time and money, to the end that the daughters of sorrow in all lands may know the love of Jesus."

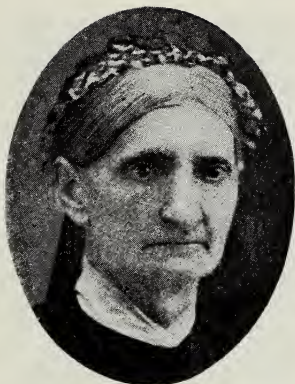
With these changes began a remarkable growth in interest and support. Courses in Bible study and mission study were introduced. Active interest among girls in all our colleges was revived. In 1914 the first Thanksgiving Praise Services were held in the early morning of Thanksgiving Day and special Love Offerings were brought to provide a much needed building for the Elizabeth Kumler Miller Seminary in China. This Thanksgiving Praise Service with its Love Offering became an annual event, and the offerings through the years helped greatly toward the building and equipping of girls' boarding schools in China, the Philippines, Africa, and New Mexico, and helped to launch many other projects of the Association.

In 1923 the Love Offering Service was moved to June and a Thank Offering was brought to the Thanksgiving Praise Service in November.

SOME PIONEERS



Miss Lizzie Hoffman



Mrs. T. N. Sowers



Mrs. D. L. Rike



Mrs. W. J. Shuey



Mrs. L. R. Keister (Harford)

PRESIDENTS



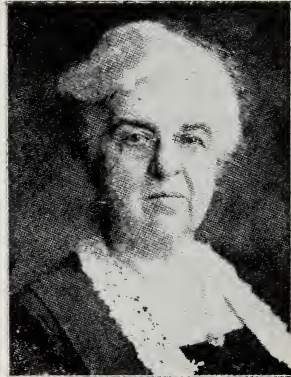
Mrs. T. N. Sowers
1875-1879



Mrs. Sylvia Haywood
1879-1887



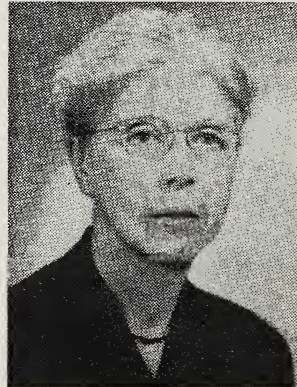
Mrs. L. K. Miller
1887-1905



Mrs. L. R. Keister (Harford)
1905-1927

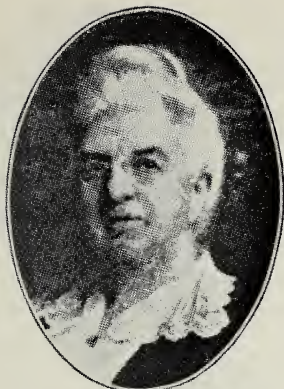


Mrs. S. S. Hough
1927-1941



Mrs. J. B. Showers
1941-1946

GENERAL SECRETARIES



Mrs. L. R. Keister (Harford)
1875-1876; 1881-1893



Mrs. B. F. Marot
1876-1881



Mrs. B. F. Witt
1893-1909



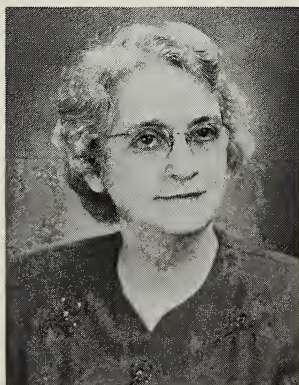
Mrs. Alva Kauffman
1909-1919



Miss Vera Blinn
1919-1920



Miss Alice E. Bell
1921-1945



Miss Janet Gilbert
1945-1946

EVANGEL EDITORS



Mrs. L. R. Keister
(Harford) 1882-1892



Mrs. L. K. Miller
1893-1904



Mrs. M. R. Albert (Hough)
1905-1914



Miss Mabel Drury
(McDonald) 1914-1917



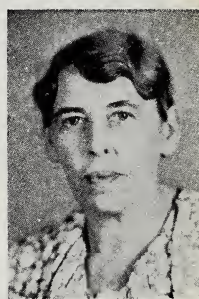
Miss Vera Blinn
1917-1920



Miss Alice E. Bell
1920-1921



Miss Edith A. Gilbert
(Kern) 1921-1923



Miss Matilda Weber
1923-1943



Miss Janet Gilbert
1943-1945



Miss Mary McLanachan
1945-1946

The Summer Christmas Tree by which kindergartens and elementary schools in mission lands were supplied with Christmas gifts and the sending of boxes with supplies for hospitals and schools, were projects which the chapters promoted each year.

Otterbein Guild Chapters were organized in churches in Africa, China, the Philippines, and New Mexico, thus linking girls of many races in a world fellowship of service. Annual week-end camps, known as Friendship Centers, summer conferences, rallies and institutes contributed much to the efficiency of the ever expanding work of the Department.

The year 1926-1927 was designated as Girls' Year. O. G., the initials of Otterbein Guild, suggested the theme, "Outward and Godward," aiming for a greater outreach in service and a fuller dedication to God.

Women were challenged with the slogan "Every woman put a Miss in missions." Approximately 5,000 new girls were enlisted and 93 new chapters organized.

Otterbein Guild Jubilee

The year 1933 marked the greatest year in the history of girls' work. It was the Golden Jubilee of the department. The theme for the Jubilee Year was "Greater Things." Twelve months of faithful effort toward realizing the goal resulted in inspiring accomplishments. The Order of Mary including an Alabaster Offering was a meaningful feature of the year. The Order was a fellowship of sacrifice in which a girl might enroll by committing herself to a daily Quiet Hour for spiritual growth, and who like Mary of Bethany, proved the sincerity of her love by a costly, sacrificial gift either in money or service. Each girl who entered the Order wore a concealed tiny gold cross over her heart as a daily reminder of her commitment.

The climax of the Jubilee Year came May 5-7, 1933, in Canton, Ohio, when more than four hundred girls met in a Girls' Congress to celebrate fifty fruitful years of girls' work.

The Congress was held in a church across the street from the one where the Board of Managers of the Women's Missionary Association was holding the Quadrennial Convention.

There were several outstanding features of the Jubilee which should be recorded. One was the Anniversary Tea at which "the girls of '83 greeted the girls of '33." There was a huge birthday cake in which were hidden greetings and gifts of money from all the conference branches for the work of the Otterbein Guild.

Another was the Anniversary Dinner where Mrs. F. E. Miller, a member of that first Young Women's Band organized at Otterbein College in 1883, was Guest of Honor. There were young people of five nationalities present at the Congress who told what Christ meant to them and their people. Twenty-four missionaries were present and spoke of the joy of sharing Christ.

Perhaps the high point of the observance was the great mass meeting with its thrilling Jubilee features of trumpets, processions, choirs, and the heart-searching address of Miss Janet Gilbert, the secretary of Otterbein Guild, in which she pointed up both the significance of fifty years of service and the challenge of the new half century into which they were entering. A missionary accepted the challenge of the cross on behalf of the missionaries. She was followed by a Branch Otterbein Guild Secretary who accepted the challenge on behalf of all Otterbein Guild girls. It was an unforgettable moment when these two took up the rugged cross standing on the platform and together carried it down the aisle followed by more than four hundred girls who silently committed themselves anew to Christ and the world mission of the Church.

In recognition of this fiftieth anniversary of girls' work, the Board of Managers voted to elect a member of the Otterbein Guild to the Board of Trustees each quadrennium, her term of service to be limited to one quadrennium. The name of Junior Otterbein Guild which had been authorized in 1927 was changed at this meeting to World Friendship Circle. These Circles were to include girls of junior and senior high school age and were to be organized in churches where a second chapter was deemed necessary.

The Jubilee inspired a sustained advance in all phases of the work during the decade that followed. Another Girls' Year was observed in 1939-1940 under the theme "Growing toward the Ideal: Christlike Living and a Christlike World." One of the finest results of the year's emphasis was the dedication of many girls as intercessory missionaries who pledged themselves to discover through study the needs on mission fields, to carry these concerns on their hearts and give unhurried time each day to definite prayer, backing the praying with offerings of service and money. There was growing co-operation in an ever widening field of work for youth with the Board of Christian Education. Many features of the Otterbein Guild were gradually integrated into Leadership Training Schools.

At the time of Church union in 1946 the Otterbein Guild reported 882 chapters with 15,809 members and approximately \$40,000 in offerings. The following served as secretaries of the department:

Emma Burtner	1889-1890
Mrs. Bertha Gerlaugh	1890-1892
Marie Shank (During)	1892-1901
Justina Lorenz (Showers)	1908-1909
Ada M. Slusser	1910-1911
Geneva Harper	1911-1912
Vera Blinn	1912-1916
Elsie Hall	1916-1922
Janet Gilbert	1922-1943
Ruth Miller	1943-1946

CHAPTER VII

A Many Sided Program of Enlistment

MISSIONARY EDUCATION

Spoken and printed messages giving missionary information have been chief factors in creating missionary interest and the enlistment of the Church in world-wide witnessing.

During the very first years of the Woman's Missionary Association's history printed missionary information and promotion were limited to occasional articles in *The Religious Telescope*, the periodical of the denomination, and a column in *The Missionary Visitor*, a small semi-monthly paper for Sunday schools.

The Woman's Evangel

Soon after the organization of the Board there was a growing conviction that before a permanent enlistment of interest and resources could be realized, there must be provided some regular channel through which women and girls could be reached with a steady stream of missionary information and promotion. At the meetings of the Board in 1879 and 1880 the publishing of a women's missionary magazine was proposed but no action was taken. The need for such a magazine became so insistent that the Board of Managers at its meeting in 1881 at Western, Iowa, took the following action:

"That the books be open for voluntary contributions, and that when, in the judgment of the Executive Committee, a sufficient amount be secured, and 1,000 subscribers be obtained, the Executive Committee be authorized, in conjunction with a committee appointed by this body, to publish a paper or magazine in the interest of the Women's Missionary Association of the United Brethren in Christ."

At a meeting of the Trustees, October 10, 1881, *The Woman's Evangel* was chosen as the name of the new magazine. More than one thousand subscriptions were received before the first issue was printed. The publication began as a modest little messenger of sixteen pages, January 1882. The subscription price was 75 cents; in clubs of ten, 60 cents each. At the end of the first year subscriptions numbered 2,034 and by the end of the first sixteen months, there was a balance of \$467.33 after all expenses, including the editor's salary of \$350, had been paid.

Mrs. L. R. Keister (Harford), corresponding secretary of the Board, assumed the additional responsibility as editor and continued to serve for ten years. She declared the purpose of the magazine in her first editorial—"The Gospel has been to women a glad evangel, and because we love much, do we wish to make our work—as the name of the paper signifies—an announcement of glad tidings to some of the five hundred millions of women in the degradation and ruin of false religions and oppressive social customs of heathen nations. It will be the earnest purpose of those who have undertaken the work to make

the paper a power in moving hearts to help in the good work of sending the light of life to women and children who are shut out from its blessed influence." In 1886 the subscription price was reduced to 50 cents a year. Several years later eight more pages were added and in 1906 it became a thirty-two page well illustrated magazine. In 1917 its name was changed to *The Evangel* for its readers were no longer confined to women. Through its entire history, with the exception of two or three years, it was able to meet all the expenses of publication, the salary of the editor, rent of its office, and from its balances, make appropriations for other literature of the Association.

The Evangel has always been the interpreter of those in need to those who can supply the need. Through the messages of missionaries and Christians of many lands and the presentation of great challenging causes, it has given ever widening horizons to its readers and a liberal education in world affairs. Through monthly visits in the home it has quietly called young people into Christian service at home and abroad. It has been a good teacher in prayer and stewardship and it has enriched Christian living and giving for a great company of its readers. At the time of its fiftieth anniversary *The Religious Telescope* spoke of *The Evangel* as "an enterprise" rather than "a publication" and declared "The Church is bigger and better today and will be still bigger and better tomorrow, because *The Evangel* has had a place among its constructive agencies."

The growth of the subscription list was gradual:

1882	1,750
1902	4,783
1922	21,082
1946-47	36,970

Editors of The Evangel

Mrs. L. R. Keister (Harford)	1882-1892
Mrs. L. K. Miller	1893-1904
Mrs. Mary R. Albert (Hough)	1905-1914
Miss Mabel Drury (MacDonald)	1914-1917
Miss Vera Blinn	1917-1920
Miss Alice E. Bell	1920-1921
Miss Edith Gilbert (Kern)	1921-1923
Miss Matilda Weber	1923-1943
Miss Janet Gilbert	1943-1945
*Miss Mary McLanachan	1945-

*Continued as editor after the merging of Churches.

Publishing Committee

A Publishing Committee followed by a Literature Department were the predecessors of the Department of Missionary Education. At the meeting of the Board in Lebanon, Pa. in 1882, a Publishing Committee was authorized. During the first year the Committee published "The Missionary Catechism" giving a brief history of United Brethren

Missions, and two leaflets "How to Organize and Conduct Local Societies" and "How to Organize and Conduct Children's Bands." It also promoted the sale of a book entitled "Historical Sketches of Women's Work" by Mrs. Daggitt of Boston, and a leaflet entitled "A Grain of Mustard Seed," publications of another mission board.

For twenty-five years, this Publishing Committee, appointed annually by the Board, served the Association in the field of literature. Its publications were chiefly constitutions, Woman's Day Programs and envelopes, special membership certificates, Mite Boxes, (the forerunner of Thank-offering Boxes) and occasional leaflets of missionary interest which might be read at monthly meetings.

Mrs. Harford frequently said that the first Literature Department was a well stocked box in her attic containing three leaflets—"Thanksgiving Ann," "A Grain of Mustard Seed," and "Mrs. Pickett's Missionary Box" which were in great demand in those early years when missionary literature was meager. These were mailed out from the little office in her home.

As early as 1885 the Board took action to provide monthly programs based on a systematic study of our mission fields. A Committee was appointed annually by the Board to prepare such programs. They were published monthly in *The Evangel* and were based largely on missionary information gathered from articles published in *The Evangel*.

At the annual meeting in 1898 the Board recommended that branches seek to establish circulating libraries of missionary literature and make them available to their societies. Plans to provide a missionary Reading Course were discussed at the annual meeting of the Board in 1900. The matter was referred to the Trustees who provided such a course before the close of the year.

The first books recommended were *A Retrospect* by J. Hudson Taylor, *Social Evils of the Non-Christian World* by James S. Dennis and *The Healing of the Nations* by J. R. Williamson. Women and girls were encouraged to purchase these books and read them. The prices ranged from 25 to 40 cents each. The study of these books was also to be integrated into monthly programs.

This was the beginning of what later developed into a well established Reading Course requiring each member to read a minimum of three books a year—one inspirational, one on Home Missions and one on Foreign Missions. A list of suggested books was issued annually.

It was in 1900 that women of all denominations were awakened to the need for a united interdenominational, systematic study of missions. Miss Abbie B. Childs, Secretary of the Women's Board of the Congregational Church, speaking at a meeting for women during the Ecumenical Conference (a world missionary conference) in New York in 1900, outlined and spoke to such a plan. It was enthusiastically received and an interdenominational committee of

women was appointed. The first book published was an outline study of missions from the time of the Apostles down to the nineteenth century. The title was *Via Christi* by Miss Louise M. Hodgkins. Thus began in 1902 the inspiring era of united study of missions in which our Board shared from the beginning.

For many years these books were published by an interdenominational committee of women known as the Central Committee on United Study of Foreign Missions. Later the Missionary Education Movement (now the Commission on Missionary Education of The National Council of Churches) became the publishing agency for both home and foreign mission study books. Year after year without interruption these books formed the basis of our mission study and monthly programs.

Literature Department

The Board at its meeting in Canton, Ohio in 1906 recommended the appointment of Secretaries of Literature in all branches, whose duties shall be "the diffusion of missionary information; have a sales table at Branch Conventions where our own and other missionary helps may be obtained, promote *The Evangel*, etc." (It is interesting to note that as early as 1889 there were "Superintendents of Literature" in many branches.)

A Committee on Literature was appointed at this meeting which a year later (1907) recommended the establishing of a Department of Literature with a standing committee of three women. The Committee began to function immediately. A Secretary (without salary) was elected for the new department. An appropriation of \$50.00 from *The Evangel* balance was made to the work of the Committee. The Publishing Committee was dissolved and its supplies turned over to the new department. Two new leaflets and picture postcards of our mission fields were issued. At the end of the first year the sale of literature exceeded by \$55.00 all expenses of the department. Twenty-three branches and 183 local societies had appointed Secretaries of Literature. One hundred forty-eight societies reported using mission study courses.

The duties of the department as outlined by the Board in 1908 were to stimulate missionary interest throughout the Association by an increasing circulation of *The Evangel*, the promotion of an annual mission study course, the preparation of monthly programs, and providing literature and helps for the advancement of Missions in branches and churches. An annual Literature Day was observed in local societies and a free will offering taken with which to provide free literature. This department was responsible for the promotion of Thank Offerings and the use of thank-offering boxes prior to 1915 when the Thank-Offering Department was established.

The output and circulation of leaflets, pamphlets, books, maps, pictures, plays and helps of every sort increased greatly year after year.

Profits on sales of literature while not an aim of the department, nevertheless made possible an ever expanding service in the field of missionary literature. For many years this department provided the funds for the appropriations made annually by the Association to the "Interdenominational Committee on Christian Literature for Women and Children in Non-Christian Lands" and to the Committee on "Literacy and Literature" of the Foreign Missions Conference of North America.

Up to 1935 the responsibilities of the department were carried by a volunteer secretary and committee, but the duties had multiplied so greatly that they required the full time of a secretary. Miss Mary McLanachan, who had for five years served as Field Secretary for the Board, was elected Secretary of Literature with her duties as Field Secretary somewhat modified.

In 1940 the name of the department was changed to the more inclusive name *Missionary Education Department*. The creative and promotional duties of the secretary were greatly increased with the ever widening opportunities for missionary education. She, with the aid of her committee, was responsible for the preparation and publication of all the literature of the Association (save *The Evangel*), the annual preparation and promotion of "The Year of Programs," and "the Reading Course." She provided plans and suggestions for Branches, and by personal contact in the field, sought to develop greater efficiency in the work of Branch and local Executive Committees.

The year of Church union, 1946, this department had a financial balance of \$17,254, the greater part of which was appropriated for new printing equipment for the mission presses in Sierra Leone and the Philippines, for Bibles for China and for library books and equipment in New Mexico.

Secretaries of the Department

Mrs. P. O. Rhodes	1908-1915
Mrs. H. C. Cridland	1915-1917
Mrs. Lester Johns	1918-1921
Mrs. Paul Shannon	1921-1923
Mrs. E. S. Kern	1923-1926
Mrs. Dale Phillippi	1927-1931
Mrs. Waldo M. Keck	1931-1935
Miss Mary McLanachan	1935-1945
*Mrs. Leora Nagel	1945-

*Continued as Secretary of Missionary Education after the merging of The Evangelical Church and The Church of the United Brethren in Christ.

Department of Thank Offering

Gratitude—"sweet gratitude born of a sense of so many blessings" enjoyed by Christian women, "inestimable blessings which have come to us by the religion of Jesus of Nazareth," was the motive as given by Mrs. Rike in her address to the General Conference of 1877, which

moved the women to want to pass on to women and children "at home, on the frontier and in the whole world" the knowledge of "the boundless love of Christ." This motivation continued at the heart of the appeal for enlistment of life, service and gifts throughout the history of the Association.

Thank-offering boxes were introduced in 1889 under the name of Mite Boxes and were in great demand. In 1913 the February meeting of local societies was designated as an annual Thank-Offering Day with a special program followed by the opening of thank-offering boxes. These offerings were designated for "evangelistic and educational work among women and children in all our mission fields."

At the Board Meeting in 1915 the Thank-Offering Department was created and a secretary (without salary) elected. The object of the department was "the creation among women and girls, of a spirit of gratitude and worship in the act of giving."

The following statistics indicate the growth of the Department:

1916 the first year of the department \$ 5,762.64

1946 _____ \$91,915.08

The following women served as Secretaries of the Department:

Mrs. Albert Keister _____ 1915-1934

Mrs. Alfred Mills _____ 1934-1946

Stewardship and Spiritual Enrichment

The history of women's missionary work has revealed the power of united, systematic giving of small contributions. The Association began on the basis of two cents a week membership dues. Their slogan was "Two cents a week and a prayer," with great emphasis on prayer. God multiplied the gift and enlarged the hearts of the givers. The steady increase of funds for building churches, schools, hospitals, and missionary residences and the multiplying of missionaries from year to year, was evidence of a growing sense of the stewardship of material blessings on the part of women and girls.

At the Board meeting of 1929 a Stewardship Department was authorized for the promotion of a systematic study and practice of Christian stewardship in all areas of life, time, talents and possessions. A Stewardship Secretary was elected (without salary).

The work of the department included the promotion of stewardship study classes, the reading of stewardship books, the preparation and circulation of stewardship leaflets, co-operation with stewardship agencies of the denomination in calling out and enrolling tithers and the annual preparation and circulation among societies of a stewardship packet of leaflets covering all phases of the subject. Later a booklet took the place of the packet. It was issued annually and specialized on some phases of stewardship emphasis. A Guide to Prayer was published annually. The department also promoted Bible Study, Prayer Groups, Family Worship, World Day of Prayer and the Annual Day of Prayer of the Association.

A Program for Spiritual Enrichment was adopted by the Board in 1936. Its purpose was "to lead each member to a fuller commitment to Christ, to help her become more deeply conscious of her Christian obligation and opportunity in her home, her church, her community and her world and to advance with Christ into all unoccupied areas of life." The Executive Committee of the Board was made responsible for the promotion of the program. Four years later the responsibility for the planning and promotion of this program was transferred to the Stewardship Department. A Bible Reading Circle was begun. Some book of the Bible was suggested for reading and study each month under the title "Bible Book of the Month." Background material with suggestions for study, was published monthly in *The Evangel*. Members were encouraged to observe a Quiet Hour each day, to choose a Missionary Prayer Partner, to enroll as an intercessory missionary. A Manual of Spiritual Living was issued annually giving the theme and program for the year along with inspirational messages and suggestions for growth in Christian living.

The following women served as secretaries of the Department:

Mrs. M. W. Mumma.....	1929-1933
Mrs. E. M. Hursh.....	1933-1937
Mrs. Lynn Turner.....	1937-1946

Wider Relations

Wider Relations, known today as Christian Social Relations, was introduced at the Board meeting in 1936. This wider relationship of missionary women and girls with responsibilities in the areas of World Peace, Temperance, Race Relations, Social Justice, Christian Citizenship, the Christian Home, etc. was recognized in a measure from the very beginning of the Association history. As early as 1883 the Board took action petitioning Queen Victoria of England to "crush out the evil of child marriage and enforced widowhood in India." They sent protests on atrocities in the Belgian Congo; urged the United States Government to repeal the Chinese Exclusion Act; petitioned for the closing of the Columbian Exposition on Sunday; joined with other Mission Boards petitioning governments to stop sending arms and liquor to Africa; they joined with "The Women of the World" in an appeal to outlaw the liquor traffic and opium trade in pagan countries. These are but a few of the evils against which they raised their protest. There was a growing need felt of keeping before the women in all our churches the many social issues confronting our country and the world, with suggestions for intelligent action. The Board appointed a contributing editor of *The Evangel* (without salary) whose duty was to keep these issues before the Association through articles in *The Evangel*, books for the Reading Course, emphases in monthly programs and an annual "Wider Relations Kit" containing leaflets and pamphlets on phases of Christian social relations. Mrs. Lyle Michael served in this capacity during the ten years preceding the merging of churches.

CHAPTER VIII

The Jubilee and Beyond

The year 1921-1922 was one of great rejoicing and thanksgiving for it was the "Year of Jubilee"—celebrating the fiftieth anniversary of the first missionary organization for women in the Church.

The ancient Jewish Jubilee inspired many features of the celebration. The Jubilee text was taken from Leviticus 25:10, "Ye shall hallow the fiftieth year and proclaim liberty throughout the land unto all the inhabitants thereof. It shall be a jubilee unto you; and ye shall return every man unto his own possessions." The interpretation was threefold—thanksgiving and rejoicing for God's leading through fifty years; an increased sense of urgency in proclaiming the Good News to all mankind; and the spiritual enrichment of every member through a return to their spiritual possessions available in Christ Jesus. The challenge of the "Fivefold Gift of the Jubilee"—prayer, time, life, gold and gratitude received a wholehearted response in all parts of the Association.

A minimum goal of \$50,000 was set for the Jubilee offering to be used in establishing a Chair of Missions in Bonebrake Theological Seminary (now United Theological Seminary) in memory of Miss Vera Blinn who as Otterbein Guild Secretary, Editor of *The Evangel*, and as General Secretary, had poured out her brief span of thirty years in an abandonment of life to God that is seldom witnessed. A Book of Remembrance was opened. It contains a brief history of each Branch and the names of 1,480 persons who were enrolled as Jubilee members by the payment of \$50.00 each into the Jubilee Fund. Many of these gifts were memorial gifts enrolling the names of pioneers, missionaries, and loved ones who had been active in missions. The Book is a part of the missionary library of United Theological Seminary.

Special Jubilee literature was published to supplement an unbroken stream of inspiring messages in current church periodicals. Branch and local societies held special Jubilee meetings preceding the national Jubilee celebration.

During the quadrennium 1921-1925 the offering on Woman's Day was appropriated each year to a different country so that by the close of 1925 which marked the fiftieth anniversary of the National Board, each of the five mission fields of the Church had received a Jubilee remembrance.

The offerings for Home Missions provided churches for Espanola, New Mexico and Circle, Montana, also large gifts to both city and rural Church Funds. Africa received funds for a building for the Harford School for Girls at Moyamba; China was provided with a building for the church in Canton; in the Philippines, a student center in

Manila was opened; in Puerto Rico, a Sunday school building was made possible for the church in Ponce.

The Jubilee celebration on May 24-25, 1922, in Euclid Avenue Church, Dayton, Ohio, brought together a vast company of men and women from all parts of the country and from all the mission fields of the Church. Those were two unforgettable days in the memory of those who were privileged to attend. Every session was opened with a great outpouring of praise and thanksgiving in song and scripture and prayer, literally fulfilling the counsel of God to ancient Israel, "Thou shalt remember all the way which Jehovah thy God hath led thee."

Some of the high moments of the convention were the Communion service which climaxed the first session; the program and reception honoring pioneers, among whom were Dr. G. A. Funkhouser and Dr. J. P. Landis who guided that timid group of women in 1872 in launching the first organization; the sessions when missionaries and nationals from Africa, China, Japan and the Islands told of transformed lives and communities in their countries and appealed on behalf of the unreached millions.

A letter expressing the gratitude of African women for the gospel was read. It was signed by 1,086 women in thirty-five churches in Sierra Leone. Many unable to write had made their marks after their names which another had written. With the letter came a gavel and plaque made from the blood-red heart of an African tree, symbolic of their heart's love and devotion to God. The plaque and gavel had bands made of pure gold of Africa.

There was one session of a "Children's Jubilee" held in a separate church when missionaries and nationals spoke to a large gathering of children.

At the closing session of the Jubilee, Dr. S. G. Ziegler, secretary of the Board of Foreign Missions, announced that by action of the Foreign Board the Girls' School at Moyamba, Sierra Leone, was to be named "The Lillian R. Harford School for Girls" in honor of the President of the Association who for nearly fifty years carried official responsibility and who in her youth had offered herself as a missionary to Africa. Mrs. Harford's closing address on "The Challenge of the New Half Century" was a summons to complete commitment of all of life and resources to God for the completion of the unfinished task. She closed with a toast to the future—"Here's to the women and girls of 1972, who will have built upon the structure we have begun; who will have worked more swiftly and obediently than we; for whom we wish increased blessing and joy in service, and at the Centennial of God's blessing on women's work for missions, may they with larger numbers and greater fervor sing their Hallelujahs."

With forward look and steadfast faith in God that great assembly went out from this memorable meeting singing,

"Lead On, O King Eternal,
We follow not with fear."

The Pageant

One of the deeply moving features of the Jubilee was the pageant, "The Challenge of Our Unfinished Task" with a cast of three hundred persons. It was given in Memorial Hall before an audience of 3,000 persons. It was a very colorful pageant with its trumpeters and heralds, its flags of nations and banners, its costumes of five decades and of nationals from many lands.

The opening scene visualized the night of struggle in prayer of Lizzie Hoffman. In the semi-darkness of her room could be seen the dim outline of women of many nations who with outstretched arms made their mute appeal for the gospel. Here was born the conviction that God was calling the women of the Church to action in which she took the initiative.

The "Spirit of Christianity" and the "Spirit of the Association" were the leading characters in the pageant. One was led to a peak of rejoicing as the Spirit of the Association supported by "Love" and "Faith" and assisted by women representing the five decades of history, visualized the accomplishments of those years, only to be given a fresh vision of the vast unfinished task by what seemed an endless procession of waiting peoples of the world moving across the stage in silent appeal.

A mighty summons to the Church to a new dedication of life and material resources brought a great response, as down the three aisles of the hall came a host of women, girls and children with banners, representing branches, local societies, new recruits, followed by missionaries and Christians in native dress representing the Church in mission fields at home and overseas, to pledge anew their loyalty to Christ. As they reached the platform a great cross burst into light and while all bowed before it the audience joined them in singing,

"When I survey the Wondrous Cross

.

Love so amazing, so divine,

Demands my soul, my life, my all."

With prophetic faith in the final triumph of Christ's Kingdom, the "Spirit of Christianity" declared, "The Kingdoms of this world are become the Kingdom of our Lord and of his Christ and He shall reign for ever and ever." A great choir of three hundred voices burst into singing the "Hallelujah Chorus" and the threshold of a new half century was crossed.

The Exhibit

An extensive exhibit filled the basement of the church. There were booths turned into village, church, hospital and school scenes in which people in costume visualized life and work in mission lands.

A Jubilee Quadrennium

The years 1921 to 1925 might well be labeled a Quadrennium of

Jubilee, for each year carried Jubilee features and was climaxed by the fiftieth anniversary of the National Board of the Association.

During the quadrennium there was a 22% net increase in membership, more than 35% increase in *Evangel* subscriptions. The total giving had increased from \$461,474 of the previous quadrennium to \$655,444.

The goal of \$50,000 to establish a Chair of Missions in the Seminary had been surpassed in a final total of \$75,965.76, including accrued interest of \$2,150.76.

In addition to the special Jubilee Remembrance gifts to each field the Love Offerings of the Otterbein Guild, contributed in addition to their regular giving, had provided a school building at Velarde, New Mexico, and a home for the missionaries at Otsu, Japan.

Jubilee of the Board

The fiftieth anniversary of the Board was held in First Church, Dayton, Ohio, April 14-17, 1925. It was in this church that the Board was organized in 1875. There was but a brief backward look to catch something of the spirit of faith and courage of the fifteen delegates at the meeting in 1875 and of that host of unnamed women and girls who through five decades with unwavering devotion moved ever forward to larger attainments in the high calling of God.

A request from the Board of Administration was brought to this Board meeting by one of the Bishops asking the Association to consider the feasibility of making *The Evangel* a denominational magazine for the promotion of all the benevolent interests of the Church. A committee was appointed representing the several departments of the Church to survey possibilities and report at the next meeting of the Board. This joint committee gave full and serious consideration to the matter but concluded that it did not seem wise to make the change. They recognized that the Association was sharing in the administration of missions with both the Home and Foreign Mission Boards, was co-operating with the Board of Christian Education in children's work and through *The Evangel* was efficiently promoting not only all of these interests but at the same time was giving increasing promotion to the total program of the Church.

One of the delightful features of this fiftieth anniversary of the Board was an Anniversary Dinner, served in the dining room of Bonebrake Seminary honoring the President, Mrs. L. R. Harford, who was completing fifty years of official relationship with the Association as Trustee, General Secretary, Editor, Vice President, and President. She was one of the seven women who responded to the call in September, 1875, for a meeting to consider a national organization and when the Board was organized seven weeks later, was elected Corresponding Secretary. Three women who were present at the meeting in 1875 were at the dinner, others sent greetings. Presidents of branches and

representatives from our mission fields brought greetings, daughters of pioneers furnished music.

A beautiful Bible—a Love Gift in which branches shared—was presented to Mrs. Harford. Two book marks were bound in with the special cover of the Book, the silk of which had been woven by women in the Philippines and embroidered by Puerto Rican young women. On the end of one marker was a small cross made of pure gold from Africa and on the end of the other marker was a cultured pearl from Japan set in sterling silver from China. The very artistic hand-inscribed presentation page was the work of an American artist. It was beautifully symbolic of one who through fifty years had given full measure of devotion in spreading the good news of the gospel throughout the world.

The Board in its eager forward look sought to enlarge the scope of its service in the Church by adopting the following commitment which was presented to General Conference following Board Meeting—"In grateful recognition of the cordial encouragement and invaluable assistance given by the leaders of the church to our missionary movement in the beginning of the first half century of our history, we the Board of Managers of the Women's Missionary Association, assembled in celebration of our fiftieth anniversary, do hereby pledge that we stand ready to render any service whereby General Conference feels we can help to more speedily bring the gospel to those for whom the church is responsible."

The Jubilee meeting of 1922 had passed a similar resolution pledging the Association to share "the burden of the whole church program" by co-operating more fully with pastors and denominational leaders in achieving a great advance.

Suggestions for implementing this commitment were discussed by the Board and passed on to branches and local societies. A standing committee gave continuing study to ways and means of implementing this larger co-operation and its recommendations became a part of the promotional work of the Association.

Perhaps steps leading to this sense of larger responsibility should be reviewed here as a background.

United Enlistment Movement

Following World War I, Missions within all denominations were at a low ebb. Because of the high pressure of war support missionary receipts had declined and with the close of the war the Church was faced with unprecedented calls and opportunities to advance the Kingdom of God. There was urgency for a new awakening within the Church itself. Almost simultaneously there sprang up within almost every denomination such movements as "New Life Movement," "New World Movement," "New Era Movement," etc. for the purpose of meeting the new opportunities before the Church. In our denomination it took the form of the United Enlistment Movement, aimed at

realizing a four-fold stewardship—of intercession, of life, of possessions, and of the gospel. Within two years more than 40,000 intercessors had been enrolled, more than 1,500 young men and women had dedicated their lives to full-time Christian service, a great evangelistic awakening had swept the Church and giving was more than doubled. The Association with its staff had shared wholeheartedly in promoting this program for church-wide enlistment.

A new era dawned in the wake of this united effort of all departments and agencies of the denomination working together toward common goals in a unified program. The General Conference of 1921, seeking to continue this unity, adopted a unified denominational program which called for the full support of every member of the Church. Such a program has been adopted at each succeeding General Conference. The Association aimed to add the impact of its active support. This co-operation was reflected in the years that followed by increasing united promotion of stewardship with the Boards of Administration and Christian Education. The Prayer Cycle which had been issued annually by the Association became the product of joint planning and promotion by the three mission boards. These three boards jointly issued monthly missionary programs for the Sunday school, missionary maps and other promotional literature.

A more adequate missionary education program for children was realized through a growing co-operation with the Board of Christian Education, combined institutes, summer camps and many other features of united effort reaching into the local church became a part of this larger co-operation. It was agreed that the quadrennial theme of the Association should parallel that adopted for the denomination by General Conference.

A Testing Decade

During the early years of the decade following the Jubilee of the National Board there was an increasing awareness that "only as new tides of spiritual power begin to flow within the church can the waiting tasks be fulfilled." The Association directed its program to the spiritual enrichment of its members by intensive promotion of prayer, Bible study, and stewardship with emphasis on the dedication of all of life and possessions to God. This proved to be a fruitful preparation for the lean years of the late twenties and early thirties when material resources ran low, life-time savings were wiped out, banks closed and widespread unemployment and suffering were the common lot. The nation was sharing a world-wide depression.

The situation was quickly reflected in depleted missionary treasures. Missionaries were detained and retrenchment in the work at home and overseas became imperative. During these years many discovered that there was more in prayer and faith and sacrifice than they had yet experienced and courageously revised their scale of values. There was the woman who had made a large pledge to mis-

sions and who decided that she could live without many things, but men could not live without God. She divided her pledge into twelve parts and met each part with that month's real sacrifice of things that once she had considered necessities. She testified to a new joy in Christian living.

When missionaries were withdrawn and financial support decreased, the Church abroad and in home mission areas carried on heroically. Pastors and teachers reduced their own meager salaries so that the work might continue. General officers, pastors and other church leaders had already shifted their living to a greatly reduced income. "A Covenant of Prayer and Sacrifice" was promoted with an encouraging response. It was again proven that days of financial limitations may be days of great opportunity for spiritual growth.

A survey by the Association to evaluate spiritual growth, always a difficult undertaking, revealed inspiring trends. Many had adopted a new standard of simple living, family worship was established, prayer groups formed, daily personal devotions observed. There was a great increase in reading stewardship and inspirational books and a large increase in tithers. The Autumn Advance Campaigns were preceded by two weeks of daily Bible study and prayer for which a printed guide was provided.

In the midst of the depression the Board of Managers met in Canton, Ohio, May 4-8, 1933, under the stimulating theme "The Challenge of the Cross in a World of Need." The review of the preceding four years showed surprising increases along many lines of work. *The Evangel* had celebrated its fiftieth anniversary in 1932 with a large net increase of subscribers. The Otterbein Guild celebrated its Jubilee during the Board meeting with an inspiring Girls' Congress, nearing or passing all its goals. Without a single note of discouragement because of "hard times" the spirit of the convention from beginning to end was that of going forward.

The theme adopted for the succeeding quadrennium was "Forward with Christ." Four spiritual goals were to be promoted through each year of the quadrennium. For the first quarter of each year "More Prayer and Greater Faith"; second quarter of each year "More Bible Reading and Greater Devotion"; third quarter of each year "More Love and Greater Obedience"; and the fourth quarter of each year "More Sacrificial Living and Greater Giving."

The report of the four years that followed under this continued promotion of spiritual enrichment gave evidence of a new awakened interest among the women and girls of the Church. There were splendid gains in societies, members, subscribers to *The Evangel*, and in offerings.

In 1933 the groups of business and professional women which had been organized previously were given the name of Harford Circle.

The expansion of missionary education of children was made pos-

sible by the action of General Conference in 1933, designating the entire Children's Division of the Church as a field for missionary cultivation by the Association in co-operation with the Board of Christian Education, the children's missionary offerings to flow through the treasury of the Association.

Advance Projects

In accord with action taken in 1933 the Board in 1936 began holding its Quadrennial Convention in the fall of the year preceding General Conference. The meeting in Indianapolis in October, 1936, was of unusual interest for it marked the sixtieth anniversary of the sailing of Miss Emily Beeken to Africa as the first missionary sent out by the Women's Missionary Association. Those brave women of 1876 who made the adventure when there was less than \$500 in their treasury, did it with a firm faith that it was God's will and that He would see them through. The women who gathered in Indianapolis were impelled to a like venture of faith by undertaking two Advance Projects in Africa—to establish a leper colony near Rotifunk and open new work in the Upper Mendi Country of Sierra Leone. In addition to these projects they opened an Expansion Fund to be used as needed for new work in any of the mission fields of the Church. This fund and also funds for the Advance Projects were to be secured by gifts given in addition to the normal annual giving of societies and individuals.

The meeting came to a great climax with the Sunday evening service when missionaries from Africa made their united appeal to advance into untouched areas of Sierra Leone. It was a thrilling moment when presidents of branches and leaders of local groups from all areas of the Church rose in the congregation and pledged themselves and the groups they represented to the new advance program. The impact which this great appeal to go forward with Christ gave, instilled great inspiration into the theme for the new quadrennium — "I must be about my Father's Business" and to the hymn "A Charge to Keep I Have" which sang itself into the hearts of women and girls with new meaning during the four years that followed.

The Leper Colony was delayed lacking the immediate sanction of the British Government but the Upper Mendi Country was immediately entered and work established. Other new work in missions at home and overseas was made possible during the next quadrennium by these new funds.

Miss Alice Bell, General Secretary, visited the mission in Sierra Leone in 1937. Only once before had the Association sent a member of the staff on such a visitation. In 1902-1903 Mrs. B. F. Witt, General Secretary, visited missions in the Orient and Africa.

CHAPTER IX

The Victory of Faith

When the Board of Managers of the Women's Missionary Association met in Lancaster, Pennsylvania, October 17-21, 1940 under the theme "This is the victory . . . even our faith" Christian Missions were facing another long period of severe testing, for war was again engulfing the whole world and our country became involved both in Asia and Europe.

Devastating War

The war in the Orient had a paralyzing effect on missions. Work was completely disrupted and much mission property destroyed in China, Japan and the Philippines. Missionaries were forced to return home and those who remained were interned. Rev. Edward Nagel died in prison. The European conflict made transportation of missionaries to and from Africa and the Caribbean area difficult and dangerous.

It was to be expected that due to the widespread havoc of war and international hatreds, there would be those to whom the future held little promise for the ongoing of missions. But as in other times of great crisis confronting the Church, there again were men and women who had

"Faith to look with fearless eyes

Beyond the tragedy of a world at strife"

and viewed the crisis as a great time to be alive and have their part in meeting it.

The challenge "Now More Than Ever" united women and girls in putting faith into action.

It was in such a faith that the Board adopted the theme for the succeeding quadrennium, destined to be the darkest years of the war, "Have Faith in God," with the hymn, "O for a Faith that will not shrink." Each year was a progressive step in the living of that faith. A Bible Reading Circle was begun to stimulate faith. Each month some book of the Bible was suggested and background material for its study was published in *The Evangel* and became known as "The Bible Book of the Month." A Spiritual Life Manual was authorized and published annually combining into one booklet stimulating material and suggestions for the promotion of the theme and all phases of stewardship, intercessory prayer, spiritual growth and service.

Faith Justified

There were many evidences that God was at work. Native leaders trained in our mission schools bravely took over responsibility of entire stations and continued the work which missionaries had been doing. This transfer of leadership responsibility was a great step forward toward a self directing Church which is an ultimate goal of missions. The World Council of Churches though not yet formally

organized was able to maintain a Christian fellowship across all national boundaries during the war. Church union was advanced. A united Church came into being in Japan and united Churches in China and the Philippines were perfected. Initial steps toward unity in administration were taken by Boards of Missions working in the Philippines and Japan, which eventually led to the formation of the Inter-board Committee for Christian Work in Japan, and a closer knit co-operation in the Philippines. Mission Boards in America rallied to the support of "Orphan Missions"—missionaries and the work of Missions which were completely cut off from their Boards in Europe.

A new co-operative work in which our Church shared was opened by several denominations in West China at Kunming to which large numbers of Christians from our South China Mission had fled. The suffering of countless refugees in Europe and the Orient started a ceaseless flow of relief funds and material aid from all parts of the Association. During these war years special funds made it possible for the Association to make large appropriations to the following: toward the erection of much needed church buildings of a dozen home mission churches; the expansion of missions in Kentucky and Ybor City, Florida; for the clinic, heating plant, hospital equipment, and boys' dormitory in New Mexico; a hospital fund for Africa, the Philippines and the Dominican Republic; missionary residences and chapels for the Philippines, Puerto Rico and the Dominican Republic, also a chapel fund for these fields. A general building and equipment fund for missions overseas was established, part of which was for the enlargement of Harford School for Girls in Africa.

In addition to these special building projects were others, made possible by the Children's Offerings and the Love Offerings of the Otterbein Guild. Many branches carried special branch projects; one branch made possible the opening of work in eight new villages in Africa. During these years the Association was annually providing one half and more of the funds needed for the support of the current work in all the home and foreign fields of the Church.

The Literacy and Christian Literature Movement under the direction of Dr. Frank Laubach, received an initial gift of approximately \$35,000 from the Association. There was a sustained advance in membership and giving right through the quadrennium. The receipts of the last year of the quadrennium totaled \$314,022.12 and exceeded by more than \$18,000 the total giving of the Association during the first twenty-five years of her history.

At this meeting in 1941 the Board adopted a plan limiting the term of trustees and officers of the Association to a maximum of three quadrenniums.

Missionary Crusade

During the closing years of this seventh decade the Association co-operated with the Home and Foreign Mission Boards in a great

Missionary Crusade which aimed to reach into every corner of the denomination with a constructive program of missionary information. It confronted every church with its world-wide missionary responsibility. The Crusade was followed with a church-wide appeal for a Kingdom Advance Fund for relief, rehabilitation and rebuilding churches and institutions in war devastated mission fields.

Church Union

The two more years added to the threescore-and-ten years' history of the Association were years of happy anticipation of the larger fellowship of women which would follow the uniting of the denomination with The Evangelical Church.

These two churches, both indigenous to America, ran in parallel streams of history through a century and a half. They had similar historic backgrounds and their oneness of spirit and aims and church life had through the years created a unity of fellowship which was finally consummated at a Uniting General Conference in Johnstown, Pa., November 16, 1946. Commissions of both Churches had for more than a decade worked jointly on plans for union. In October 1939 representatives from the Mission Boards and women's organizations of both Churches met in Dayton, Ohio to plan for the union of Mission Boards. A sub-committee of eight women, four from each denomination, was appointed to work out the details for the union of women's work. Many meetings followed, drawing additional women into the planning group. It was a happy work fellowship. The name of the new organization, "Women's Society of World Service" and the purpose agreed upon "To unite all the women of the church to make Christ known throughout the world; to deepen the spiritual life of its members; to develop a sense of personal responsibility for the whole task of the church and to secure funds through systematic means for the maintenance of the missionary work of The Evangelical United Brethren Church," expressed fully the aim and purpose of both former women's organizations.

In January 1946 local missionary societies of both denominations held joint meetings for the purpose of becoming better acquainted.

The final constitution and plans for the Women's Society of World Service were adopted at the Uniting General Conference at Johnstown, Pa., November, 1946.

The Board of Managers of the Association having met in the fall of 1944, before the structure of the new society was completed had not nominated council members. The Board of Bishops authorized the Board of fifteen Trustees to elect by letter ballot, the six women of the Association who were to be nominated to General Conference for election to the Women's Council of twelve women of the Women's Society of World Service. Those elected were Mrs. J. B. Showers, Mrs. S. S. Hough, Mrs. P. R. Koontz, Mrs. E. S. Kern, Mrs. C. C. Yund and Mrs. J. Gordon Howard.

The editors of *The Evangel* and of *The Evangelical Missionary World* prepared jointly the first issue of the new magazine entitled *The World Evangel* in January 1947. A series of unified monthly programs was prepared jointly for the year 1947.

Young People's Missionary Circles which had been the youth missionary organization of the Woman's Missionary Society of The Evangelical Church had been merged in 1942 into a newly created Evangelical Youth Fellowship under the Board of Christian Education. After many months of conferences with representatives of the Boards of Christian Education and of Missions of both Churches, a Youth Fellowship was launched for the new Church to include all youth organizations of the two former Churches. The Otterbein Guild thus became a part of this Fellowship, directed by a Council including representatives of the Board of Christian Education, the Board of Missions, the Women's Society of World Service and young people from the Youth Fellowship.

A Planning Conference for the Women's Society of World Service was held in First Church, Dayton, Ohio, December 10-12, 1946. It brought together the leaders in women's missionary work of both Churches—the Board of Trustees of the Association, the Women's Council of the Board of Missions of the former Evangelical Church, the staff and branch presidents of both Churches and the newly elected Women's Council of the Women's Society of World Service. Two wonderful days of warm fellowship were spent in formulating the total work program of the new organization. It was significant of the continuing purpose and oneness of these two great organizations of dedicated women, that the Association should close its last year of history with the prayer theme "Thy Kingdom Come . . . on earth," and the Evangelical women, "The Kingdom First" and then go forth as a united group under the theme "We press on."

CHAPTER X

Into All the World

The story of the outreaching work of the Women's Missionary Association through more than three score and ten years of her history can in no measure be reflected in the following brief summary of missions supported by the United Brethren Church at the time of church union in 1946.

For nearly half of her history the Association administered and promoted her own distinctive work in Africa, China, the Philippines, Germany and Oregon. Following the merging of all missions of the Church in 1909 under the Boards of Home Missions and Foreign Missions she shared with an enlarged sense of responsibility in the promotion and joint administration of the work in all the fields at home and overseas.

Home Missions

The organization of the Home, Frontier and Foreign Missionary Society of the United Brethren Church in 1853 as the General Board of Missions had been preceded by many conference missionary societies which supported home missionaries within their own territory and in new settlements on the frontier.

When the General Board was organized there were eighty-seven such missionaries at work, two of whom had reached the Oregon country.

The Women's Missionary Association in its very early history seriously considered opening a mission among the Indians but on the advice of Bishop Castle they turned to the Chinese in Portland, Oregon. As recorded in an earlier chapter, they assumed the support of a Chinese school in 1882 which in a few years grew from an enrollment of twenty to five hundred students and became partially self-supporting. A building was purchased for the over-crowded school and Sunday school. Many of the students became Christians. Later the Chinese population shifted to Chinatown and the school was discontinued in 1898, the property was sold and the proceeds were used for the work in China. In 1891 at the request of the General Board and the Oregon Conference, the Association agreed to assist in the support of a mission church in Portland, Oregon and provided the funds for a church building. This support was continued for nine years when the property was deeded to the local church within the Oregon Conference.

Following the adoption of the plan of co-operation in 1909 the support given to Home Missions by the Association was for several years centered in Home Mission Conferences of the far west and for seven years in the support of deaconesses in home mission churches.

New Mexico

The Spanish-American Mission in New Mexico was opened in 1912 by Miss Mellie Perkins, a deaconess, assisted by a Spanish girl as interpreter. She opened a school at Velarde in October of that year under bitter opposition and persecution by the Roman Catholic Church in the area. Two years later the opening of a mission at Santa Cruz was made possible by a gift from Mr. and Mrs. M. E. McCurdy in memory of their daughter Edith. In 1917 a third school was opened at Alcalde about half way between Velarde and Santa Cruz. Still later work was begun at Vallecitos. Before the opening of these mission schools there were no public schools in this area. There was a very high rate of illiteracy. These Christian schools, including a high school and boarding school at Santa Cruz, with all their extra-curricular activities are building strong Christian character in youth. They have served also to open doors into the hearts and homes of many communities. Graduates are encouraged to go on to college and become Christian leaders in their communities.

At the time of Church union there were organized churches in ten communities from which the gospel was carried to other villages. A Health Center was conducted at Santa Cruz. A well equipped hospital at Espanola, with extension clinics in outlying villages was made possible by a gift of approximately \$400,000 from Mr. and Mrs. A. N. Pack, ministers to large numbers of these underprivileged people.

Kentucky

The South Central Kentucky Mission, better known as Barnett's Creek, opened in 1940, had a background of struggling mission churches that dated back to the middle of the nineteenth century. They were located in the rugged hill area of the Cumberland Valley. Here among these fine sturdy people mission work took the form of a Christian community program which extended into the various church communities. A church was dedicated at Barnett's Creek in 1937 as a first step in the program. Three years later a community building was dedicated as a Christian Center and two missionaries were appointed, Mrs. Mary L. Bierly, a community worker, and Miss Ethel King, a graduate nurse. Their work included home and school visitation, vacation church schools, weekday religious education, personal and home evangelism, church centered organizations for young people, developing native arts among women (their specialty was weaving and making dolls and other articles from corn shucks). A health program included health education, child clinics, practical nursing, etc. The work was carried on in co-operation with the mission churches in the district. From these churches are coming splendid Christian young men and women, some of whom are dedicated to full-time Christian service.

Ybor City Mission, Florida

Ybor City is a city of 45,000 situated in the heart of the city of

Tampa, Florida. Its population of Cubans, Italians and Spanish was almost totally destitute of the gospel. The Home Missionary Society in co-operation with the Florida Conference opened a mission here in 1942. Rev. and Mrs. Plutarco Roa, who had served as missionaries in South America, were appointed as the first missionaries. After long and patient visitations in homes, a number were won to Christ and a church of 17 members was organized on Easter 1945. Children were gathered into Sunday school, kindergarten and elementary schools, and the Mission soon experienced remarkable growth. Parents have given encouraging support. Weekly broadcasts in Spanish became an early feature of the church program taking the gospel message into hundreds of homes of the city.

Home Mission Summary

In 1946 in addition to these three missions, there were eight home mission conferences, 83 mission pastors, 170 mission churches with a membership of 18,435. A fourfold standard for developing strong, self-supporting churches was bringing splendid results. It called for a trained pastor, an adequate church building and parsonage, a self supporting program and a program of evangelism, Christian education, and stewardship.

Sierra Leone, West Africa

The first foreign missionaries of the Church landed in Freetown, Sierra Leone, West Africa on February 26, 1855. They were Rev. W. J. Shuey, Rev. D. K. Flickinger and Dr. D. C. Kumler. After several years of survey the Mission was finally opened at Shenge. One hundred acres of land was given to the Mission by Chief Caulker. Shenge Mission grew to be a strong center from which extensive evangelistic and educational work was carried forward. Mr. and Mrs. Rufus Clark of Denver, Colorado provided the funds for a Training School which through the years furnished most of the well trained African pastors and teachers in the conference.

When the Women's Missionary Association decided to begin work in Sierra Leone in 1876 it was with the purpose of supporting schools under the supervision of the missionaries at Shenge. On the advice of the General Board and their missionaries, they answered the insistent call from a densely populated area on the Bompeh river by sending their first missionary, Miss Emily Beeken to open work among the Timne tribe at Rotifunk, about fifty miles east of Freetown. She received a cordial welcome. The Chief built a barra for worship and a mud house was provided for her residence. She established two schools and held services in surrounding villages. Broken in health she was succeeded in eighteen months by another lone woman, Mrs. Mary Mair. The Chief became a Christian, ordered a strict observance of the Sabbath; and gave a 99 year lease on 100 acres of land to the mission. The slave trade which had a strong center at Rotifunk, was broken up. At the dedication of the first chapel in 1884 the people

brought a free will offering consisting of 160 acres of land at Palli, five binkeys of rice (from 50 to 100 bushels), one cow, one country cloth, and \$37.14. Seven years after opening the mission the gospel was being preached in fifty-four villages. Day schools increased and a Girls' Home and Boys' Home were established where promising boys and girls from distant villages might attend school and be kept under constant Christian influence.

Medical work was begun in 1891. An annual conference was organized in 1880 including the workers of both Boards. Missionaries pressed on into the great Mende country and opened work at Taïama in 1896, at Moyamba in 1899 and later at Bo. The Kono country was entered in 1910, its chief center being Jaiama. From these centers scores of surrounding villages have received the Gospel and many have organized churches and village schools. Following the uprising in 1898 in which seven missionaries were massacred and mission property completely destroyed (reported in an earlier chapter), steps toward a closer co-ordination of missions under both Boards were taken. Joint headquarters was established in Freetown, the capital of Sierra Leone, a church was organized, and Albert Academy, a training school for Christian leaders, was established. An extensive ministry in the vernacular among tribal people migrating to Freetown from the Protectorate was developed.

At the time of Church union in 1946 there was a chain of central stations and out-stations stretching from the coast to the interior border of Sierra Leone among the Sherbro, Timne, Mende and Kono tribes. Fifty-five day schools were giving Christian guidance to 5,500 children; Albert Academy for boys in Freetown and Harford School for Girls at Moyamba were furnishing high school training for youth including industrial arts and home economics; a Union College at Bunumbu, supported jointly by the Anglican, British Methodist and United Brethren Missions was serving as a training school for teachers; Fourah Bay College in Freetown, with which our Mission co-operates, provides college and theological training for African youth; a hospital at Rotifunk and medical dispensaries at Taïama and Jaiama were giving medical care for many thousands of patients each year including a large number of lepers; a monthly church paper entitled *The Sierra Leone Outlook* along with much other Christian literature was provided by the press at Albert Academy.

Leadership responsibilities both of church and school have gradually been transferred to well trained African leaders, many of whom have had graduate work in British and American universities.

China

The mission in China was opened by the Women's Missionary Association in 1889 in Canton, a city of approximately three million people. Two women were the first missionaries, Miss Austia Patterson (Shumaker) and Miss Lillian Shaffner. Soon after their arrival they

opened a day school for girls and a street chapel from which the gospel was preached daily to passing crowds.

Dr. Lovinia Halverson, the first medical missionary, arrived in Canton in 1891 and was followed a year later by Dr. Regina Bigler who gave herself to this work for forty-five years and became known as "The Beloved Physician of South China." Coover Dispensary and the maternity hospital were located in Canton.

In 1899 an important station was opened in Siu Lam, a large city about fifty miles south of Canton. The first missionaries were mobbed and driven out, but in the years that followed Siu Lam became an important center for a large rural work in many out-stations. A Church that has withstood the pressures of war and Communist occupation is still at work. Here was located Miller Seminary for Girls with over 300 students, under a Chinese principal; also Ramsburg Memorial Hospital.

As indicated in an earlier chapter the Board was definitely committed to co-operative and union work wherever possible.

Our Mission helped to form a Church Federation with two other denominations in 1919 for the purpose of developing an indigenous Chinese Church. In 1926 this became a part of a larger union, the Church of Christ in China.

Other union enterprises in which we shared were Union Theological Seminary; Union Normal School; Bible Training School for Women; Lingnan University; Canton Hospital; Pui Ying Middle (High) School and a Public Health service. These institutions suffered either partial or total destruction of all their property during World War II.

The Philippines

The work in the Philippines was begun by the Association in 1901 in memory of their Silver Anniversary. Its existence was rather tentative until the arrival of Rev. and Mrs. H. W. Widdoes in 1903 who continued in service for forty-two years. Headquarters was established at San Fernando, the capital of La Union Province. From this center the work spread rapidly into all the Provinces allotted to the Association. Churches and schools were established and in several centers medical service was made available. Bible classes were an early feature of the mission which attracted many promising young men. From these classes have come some of the strong leaders in Church and State in the Islands.

A Mission Conference was organized in 1908 and increasing responsibility was put upon Filipino leadership. The opening of work in several provinces was initiated by the Conference under Filipino leadership.

The Evangelical Press was established in 1905 and a weekly religious paper was published in Ilocano called the *Dagiti Naimbag a Damag* (The Good News). Later it became a joint publication with the co-operation of the Methodist Mission. Millions of pages of Christian

literature went from this press each year into surrounding provinces.

In 1910 the Young Women's Bible Training School was opened which supplied many trained young women who did pioneering work in the provinces. Other schools helping to train leaders were Ifugao Academy at Kiangnan opened in 1926 and Kalinga Academy at Lubuagan established in 1927.

Medical work began in 1920 with the founding of Bethany Hospital at San Fernando which has expanded rapidly under a well trained Filipino doctor and nurses and extends into mountain provinces with dispensary services.

The movement toward a united Church began in 1929 when our Church with the Congregational and Presbyterian Churches formed The United Evangelical Church of the Philippines. Following the war the larger union — The United Church of Christ in the Philippines, came into being. Since 1904 the Union Theological Seminary in Manila with which we and four other denominations co-operate, has been supplying the United Church with well trained ministers.

Japan

The General Board opened work in Japan in 1895 under Japanese leadership. Three years later Dr. and Mrs. A. T. Howard were sent as the first missionaries. The work was centered in and around Tokyo and Kyoto, limited largely to evangelistic and religious education activities. The Conference which was organized in 1902 became notable for its well trained capable ministers. Full responsibility for the administration of all the work of the Conference was transferred by the Board of Missions to Japanese leadership in 1931.

Co-operation with the Theological Department of Doshisha University at Kyoto was entered into in 1900 by the appointment of a missionary to the staff. Dr. and Mrs. B. F. Shively gave forty-two years of devoted service in training young leaders for the Church.

In 1946 we had four churches in Kyoto, five in Tokyo and fifteen other churches were well established in cities of large population such as Nagoya, Osaka, Kobe, Otsu, etc. Bible and English classes, night schools, summer camps, women's meetings were fruitful avenues through which many homemakers, students, young business men and officials were won to Christ. Christian kindergartens of which there were nineteen with an enrollment of 756 children provided an entrance into many homes. In 1941 thirty-three of the thirty-five Protestant bodies working in Japan united to form The Church of Christ in Japan.

Puerto Rico

The United Brethren Church followed the American flag to Puerto Rico following the liberation of the Islands from Spain. The first missionaries, Rev. and Mrs. N. H. Huffman were sent by the General Board in 1899. In order to avoid competition an early agreement entered into by denominations beginning work in the Island, assigned

a specific area to each Church. The United Brethren section was in the southwestern part of the Island with headquarters at Ponce, a city of 30,000 population. In less than a year a church was organized in this city and a year later work was opened in Juana Diaz, a city of 28,000 population. From these two centers the gospel was carried into town and villages over a wide area.

There was a fine co-operative spirit among all denominations developed largely under the leadership of Rev. N. H. Huffman and Rev. P. W. Drury of our Mission. A Press established in 1905 by Dr. Drury developed into a Union Press in 1912 supported eventually by six denominations. A United Christian periodical, *Puerto Rico Evangelico*, was issued in Spanish along with much other Christian literature.

First steps toward a united Church were taken in 1916 when eight denominations formed an Association of Evangelical Churches of Puerto Rico. In 1931 three of these denominations ventured to form the United Evangelical Church of Puerto Rico. Other union projects followed—Union Evangelical Seminary opened in 1912, supported by six denominations for the training of ministers and other Christian workers; Polytechnic Institute, a union Christian college opened in 1912 (now Inter-American University).

In 1946 there were seventeen organized churches in the United Brethren area with over two thousand members; forty-three Sunday schools with an enrollment of 3,500, also a splendid rural work with several rural Christian community centers.

Dominican Republic

Missions in the Dominican Republic were an outgrowth of the work in Puerto Rico. In 1911 Drs. Huffman and Drury of our Puerto Rican mission visited the Island and recommended that the Board open work there. Some Christians from Puerto Rico had gone there for employment and distributed Scriptures in Spanish in a number of villages. Two churches were started, supported by churches in Puerto Rico. Missionaries and Mission Board Executives saw here an opportunity to demonstrate missionary co-operation and worked to that end. In 1920 the Board for Christian Work in Santo Domingo was organized to administer this joint undertaking of Presbyterian, Methodist and United Brethren Boards. Dr. P. W. Drury of Puerto Rico spent six months on the island to help organize the work and Dr. N. H. Huffman served as superintendent of the work for eight years. Three Puerto Rican ministers were transferred to the island. Churches organized in city and rural communities with Dominican pastors are giving convincing witness in their communities and beyond. The Hospital Internacional with its 75 bed capacity and its training school for nurses, ministered for many years to people from all parts of the Republic. A service of far-reaching influence is the creation and wide circulation of Christian literature. Books and other literature published in Spanish by small mission presses is in very great demand. Here is a co-operative

work, the impact of which could not have been accomplished by denominations working independently.

The United Andean Indian Mission

This mission, like that in the Dominican Republic, is a co-operative one. It was opened in 1945 following a survey made by a commission appointed by The Committee on Co-operation in Latin America. They discovered a neglected tribe of Indians living in the Andean mountains, untouched by any Christian influence. Four Mission Boards decided to unite their efforts in bringing the abundant life of Christ to these people—the Presbyterian U.S.A., Presbyterian U.S., the Evangelical and Reformed and the United Brethren. The mission is located in the high Andean mountains of Ecuador among a tribe of a million and a half of needy Indians. The first missionaries, Rev. and Mrs. Paul H. Streich, began work in 1946. The mission was begun as an Agricultural Mission with headquarters at Picalqui about sixty miles from the capital of Ecuador. A farm was purchased in order to teach the Indians better methods for improving their economic situation. A four-fold program of evangelism, education, agriculture and medical service was begun in 1946 and developed gradually through Sunday schools, Bible classes, home visitation, day school, clinic and daily work on the farm.

Summary of Foreign Missions

At the time of church union there were sixty missionaries at work in these fields. The gospel was being preached in 4,250 towns and villages in at least ten different languages; 137 organized churches, 31 of which were self-supporting, had a communicant membership of 17,579 with many hundreds in training for membership; 116 native ministers, 77 of whom were ordained, were shepherding these churches; a total staff of national Christian workers numbered 405; 189 Sunday schools had an enrollment of 13,757; of day and boarding schools there were 117, with an enrollment of 5,969; there were 10 union schools and 9 hospitals and dispensaries, treating approximately 100,000 patients a year.

CHAPTER XI

History Closes and Continues

The preceding pages record but scattered fragments of the history of the Women's Missionary Association extending through three-quarters of a century.

The record is largely that of enlarging vision and work of women serving at the "sending" end of the Church's world mission. It remains for another to tell the heart-warming story of the transformation of lives and communities through the devoted service of the 441 missionaries sent out by the Church, and the refreshing story of the growing indigenous Church in every land which is becoming aware that they too have a world mission.

We like to think that the service rendered through these years by the Women's Missionary Association has, in a very real sense, contributed to the widening of God's Kingdom on earth.

On March 31, 1947 the final reports were tabulated, showing that 2,403 societies and chapters had a membership of 69,707 women and girls who were extending the influence of their lives into all the world. They contributed during that year \$371,495.37 for the support of missionaries and the growing Church in eight countries. *The Evangel* with its wealth of missionary information was going into approximately 34,000 homes. These are the statistics. The intangibles in the history of the Association are of infinitely greater importance. They cannot be tabulated. A society, whether it numbers a half dozen women in an isolated rural community or a large group in a city church, becomes the center of world concerns. Here horizons are lifted and become world-inclusive through study journeys into every corner of the globe; a sense of mission is born; life and possessions become a sacred trust to be used for the welfare of all mankind; prayer becomes meaningful and effective as a means of service.

Figures cannot measure what happens when in some mysterious way God takes the dedicated lives and gifts and the united prayer of such a group and makes them living and mighty as channels for bringing the gospel of his love to "those who sit in darkness." It is the story of the power of God working in and through and beyond human personality. "Not to us, O Lord, not to us, but to thy name give glory."

In a very real sense this history of seventy-five years did not close with church union but it becomes part of a continuing story and without interruption we move on with a warm sense of togetherness with a host of like-minded women and youth to still greater ventures of faith.

The Woman's Missionary Society of the Evangelical Church culminated its history of sixty-two years with 1,415 local societies and 41,092 members. In addition they reported 36,652 children in missionary organizations. During their closing year, they contributed \$399,928.39 to the general treasury and \$29,965.83 to conference

missions. Their missionary magazine *The Evangelical Missionary World* had a subscription list of 28,534. Theirs has been an inspiring record of devotion and sacrificial service.

In an ancient song of Moses it is said that "one shall chase a thousand and two put ten thousand to flight," implying that in united effort there is released an increment of power which makes possible far greater achievements than the mere total of the accomplishments of each group working independently. When we are linked with God in oneness with each other, our work becomes more than human effort. It is our best plus the power of God. This is our confident faith as these two national organizations of women now move forward together as the "Women's Society of World Service." In unity of spirit and purpose and with renewed dedication to God and the unfinished task before us, we press on toward that great day when all mankind shall know him and "all nations shall come and worship him."

Appendices

Address at General Conference 1877
Members of Board of Trustees and Officers
Organization of Branches
World Missions Advancement Day Projects
Time and Place of Board Meetings
Missionaries Who Served the Church, 1855-1946

MEMORIAL ADDRESS

Address to General Conference, 1877 asking for authorization of
Woman's Missionary Association—Mrs. D. L. Rike

Mr. President, Reverend Fathers, and Brethren:

We are aware that the step we take to-day is without precedent in the history of our church, and therefore we tremble at the thought of appearing in this august presence. We know, too, that every moment of your time is precious, and that you wish us to indulge in no flourishes or conventionalities, but to state as simply and concisely as may be the cause whereof we are come before you.

We come to speak on behalf of the Woman's Missionary Association of the United Brethren in Christ. Such an association does exist; but it is a homeless orphan, and wishes to be adopted as the ward of the General Conference. If the query should arise, "Why the desire for this union?" we answer simply that we cannot get along very well without you, and do not wish to if we could.

Before asking you to take any action upon this subject, we feel that it is due to you and just to ourselves to state briefly, first, the causes which led to this organization, and second, its aim or purpose. Through the inestimable blessings which come to us by the religion of Jesus of Nazareth, we have been raised to that high plane which takes us on equality with yourselves into the Sabbath-school, into the prayer and conference meeting, into the glorious service of song; and by working here humbly and faithfully came the sure result, namely, an enlarged desire for the salvation of others, at home, in adjacent neighborhoods, on the frontier, in the whole world.

But we need not speak of this. We address Christian ministers, every one of whom knows by experience this *sweet gratitude born of a sense of so many blessings*, and which creates a desire for the enlargement of Zion, boundless as the love of Christ. To a few Christian women came first the voice, saying, "The measure of your own blessing is the measure of your blessing to others. *'Freely ye have received, freely give.'* Are you doing it? In other churches, by organization, the women are carrying forward a noble work. Is there not also to the women of the United Brethren Church a talent committed? Is there not some culture, some refinement, some wealth, some beauty not yet consecrated to their noblest uses, which, if gathered up, would form an

alabaster-box of precious ointment that you may break at the Savior's feet and send the fragrance throughout all your church?" They could not but feel the force of such questioning. But they answered: "This will bring new responsibility, an increase of cares, more burden of soul, and less of that ease which our bodies so much covet. Why can we not do as our mothers did in all the years of the past century?" Still the voice, like that which followed Joan of Arc, talked in their hearts, saying: "Your mothers wept and prayed and worked, and by that very labor made it possible for their daughters to step out into a wider place. My servants truly have I set in the harvest-field; but the field is wide and the grain white to the harvest. Go you in as gleaners; and 'behold, obedience is better than sacrifice, and to harken than the fat of rams.'" With these impressions came also what we Christians call providential openings and leadings. We can not explain it. Neither do we exactly understand how it came about. But without any desire on our part to do what the world calls great things, or to be placed in any prominent position whatever, still led by a way we knew not, we have come, step by step, up to where we stand to-day. It has been left in the providence of God for you to say in which direction the next step shall be taken.

In the second place, we ask you to look for a moment at our purposes. First, we wish to say that it is with no feeling of dissatisfaction with the management of our general missionary interests that this work was undertaken. On the other hand, here and now we pay to that interest of our church the highest possible tribute of respect of that which we are capable, and are glad to declare that to it we owe our first and highest allegiance. You have done your work wisely and well, and are abundantly capable of doing it in the future without any dictation from women. But while this is a fact, is it not also true that at home and in foreign lands there are yet many little corners and waste places that might be made fruitful if cultured with a loving hand? As Christian women, we contrast our condition and that of our children with the condition of women and children in heathen countries; and oh, our hearts yearn toward them in tenderest sympathy. We feel we must do something more for them, or hear the words of the prophet and revelator saying to us: "Rise up, ye women that are at ease; hear my voice, ye careless daughters." It is time for us to awake out of sleep, for the harvest of the earth is ripe. One of the purposes of our organization is to be ready to obey this command. The hope of the civilization of Africa is with the children. Our own missionaries acknowledge that with adults the power of wicked habits has become so strong that it is almost impossible to make any lasting impression upon them, but that the children taught in their schools, and converted in childhood, make genuine Christians. We wish to send them schools; not one, but many here and there in the different villages, that the children may be taught to read as ours are taught. If we can do this, the next generation will not be heathen like this one; for if they can read they

will have the Bible. And where the light is, darkness flies away. That this project is not visionary and impracticable we have the fullest proofs. We have already established, under the supervision of Mr. Gomer, a school taught by a native teacher, at Mannoh, a village about seven miles from Shenge, and have received very encouraging word from it. Miss Beeken, in describing the degradation of the people and their devil-worship, says: "You have a school in the midst of the works of darkness." Does not every heart throb with joy at that, and say, "God be praised"? True, it is only a little rush-light, a little ray; but it will get bigger and brighter. The way is opening for other schools of this kind. Indeed, Mr. Gomer says the whole country is ready to receive the gospel. In this simple unostentatious, inexpensive way we are trying to hide the leaven of the gospel in the measure of meal. A second purpose is that upon our own hearts may be laid the feeling of personal responsibility, it is a fact—we know it ought not to be so—that when you preach your annual missionary sermon, if it is a good one, we are stirred to the depths with holy fervor. But feeling that to our husbands, fathers and brothers this work is especially committed, we presently forget to pray much about it, but when we are told, "Here is a work you can do, there is so much to be done, can not you help us, this must go undone if you do not see to it?" Ah, then it is not hard to remember, for we well know that not one dollar heretofore given to the general work must be directed from it, and that to carry on this we must have money, and to have that there must be little plans and devices for self-denial. The amount must be saved from the table, in the dress, or in those nameless luxuries which every Christian woman loves to forego, when she sees it to be her duty. The amount thus gained may be small, but it carries with it the earnest prayers and tears of the closet; and pennies, prayers, and tears, by a divine alchemy, are changed to gold.

The question may be asked, Will not such an organization create separate interests and a spirit of rivalry? To this we answer that observation of its working in other churches proves the contrary; and experience in our own shows that where it has worked most successfully an increase of piety and a willingness to undertake other Christian work, before unattempted, is manifest. The tendency of this work is not to make us selfish, but to enlarge our hearts and make us more keenly alive to all the interests of our church. A third purpose, and the last one we shall take your time to mention, is to create a widespread enthusiasm on the subject of missions in all our Sabbath-schools. Enthusiasm is what we want, that the heart of every superintendent, teacher, and scholar, down to the least one, may throb at the mention of this glorious work; that there may be raised up a generation of large hearted, benevolent, far-reaching Christian workers, who from their infancy have known the sweet taste of helping others— young men and women who shall know better than we do what Christ meant when he said, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." How can this best be done?

By gathering up all the material, which is abundant in our church, and putting it where it will do the most good, and by making individual members feel that they have a part and lot in this matter. We have sometimes thought that for this very purpose, in the providence of God, was the Woman's Missionary Association raised up. "Who knows but thou art come to the kingdom for such a time as this." But you will say this General Conference has made provision for this work to be carried on in the Sabbath-schools. True, it has; but is the work done? We believe that in some of the schools in the East they have special contributions; but in how many more the subject is never thought of! The children give their money for papers and books for themselves,—all for self, that great giant who needs no feeding, for he lives in our hearts to the day of our death, starve him as we may.

My brethren, let the word go out from this conference that you sanction the efforts of the women already put forth, and that they have your permission and authority to go into the Sabbath-schools and say to them, "The Woman's Missionary Association have some little schools in Africa, and they need more money to keep these up and start new ones. Let us have a contribution the first Sabbath in each month devoted especially to this work." If three or four earnest women, full of love and zeal, would take this work in hand, do you not think it would go? They would talk about it, pray about it, sing about it, and make it such a delight that superintendent and school would catch the flame. We do not criticize that noble army of workers, the superintendents; but we have a high authority for saying that man needs a helpmeet, for while he excels in general management and heavy work, she has a tact and patience for detail which he does not possess.

We have now presented to you very feebly and imperfectly our cause. We leave it with you in the greatest confidence, knowing that your only aim is to take such measures as will result in the greatest good to the greatest number. Our request is that you recognize us as your woman's foreign and domestic missionary association. In asking this, we expect to be governed by such rules and regulations as you in your wisdom may impose. We have a constitution, which we hope you will examine. At our last annual meeting it was modified and amended a little; but there was no change in the spirit of it. The publication of this revised edition awaits your decision.

Again we desire to repeat what we take opportunity always to say and act out. We do not wish to be a hindrance to you in any way, but a help. We do not expect to go in advance of you in establishing missions, but only to follow after as gleaners. When Ruth went into the field of Boaz to gather the straggling ears of wheat, Boaz told the young men to let fall a few handfuls for her on purpose. But we do not ask even that. Rather tell the young men to work harder and quicker to make up their assessments, for the women have permission from the Master of the field to glean, that nothing be lost; and if at

eventide, or rather in the morning, we are privileged to come with a little sheaf which but for our effort would not have been bound in the sure bundle of life, we are content. It will be an infinite reward if with all our sowing one seed germinates in a wild jungle of hopeless weeds and brings forth a flower to bloom to our God forever.

MEMBERS OF BOARD OF TRUSTEES

Mrs. T. N. Sowers	1875-1880
Mrs. Sylvia Haywood	1875-1886
Mrs. D. L. Rike	1875-1903 Trustee-at-Large on retirement
Mrs. W. J. Shuey	1875-1890
Mrs. L. R. Keister	
(Harford)	1875-1876; 1880-1927 Honorary Trustee on retirement
Mrs. M. (Hadley) Bridgeman	1875-1879
Mrs. Z. A. Colestock	1875-1876; 1878-1879
Mrs. Benj. Marot	1876-1903 Trustee-at-Large on retirement
Mrs. W. O. Tobey	1876-1877; 1882-1883
Miss Thornton	1877-1878
Mrs. A. L. Billheimer	1879-1895 Trustee-at-Large on retirement
Mrs. E. B. Bierman	1879-1880; 1892-1893
Mrs. E. B. Kephart	1880-1881
Mrs. Lewis Davis	1881-1882
Mrs. M. E. Sickafoose	1882-1883
Mrs. L. K. Miller	1882-1905
Mrs. E. K. Delong	1883-1888
Mrs. David Edwards	1883-1892
Mrs. G. P. Macklin	1887-1888; 1903-1910
Mrs. A. L. Funk	1888-1889
Mrs. M. A. McFarlan	1888-1891
Mrs. E. S. Lorenz	1889-1891; 1905-1909
Mrs. B. M. Long	1890-1891
Mrs. Emma Landis	1891-1892
Mrs. B. F. Witt	1891-1909
Mrs. J. W. Etter	1891-1895
Mrs. G. A. Funkhouser	1892-1906; 1907-1909
Miss Ellen Groenendyke	1893-1899; 1905-1907
Mrs. L. M. West	1895-1899; 1900-1905
Mrs. L. O. Miller	1895-1896; 1897-1915
Mrs. S. W. Keister	1896-1897
Mrs. S. D. Faust	1899-1903
Mrs. I. B. Haak	1899-1900
Mrs. L. E. Custer	1903-1909

Mrs. L. H. Leitzel	1903-1919
*Mrs. S. S. Hough	1906-1945 Honorary Trustee on retirement
Mrs. Alva Kauffman	1909-1921
Mrs. L. H. McFadden	1909-1911
Mrs. H. B. Spayd	1909-1915
Mrs. W. O. Fries	1909-1936
Mrs. J. E. Fout	1910-1925
Mrs. J. P. Landis	1911-1925
Mrs. A. T. Howard	1915-1941
Mrs. C. M. Coover	1915-1917
Mrs. Albert Keister	1917-1933
Mrs. Oliver Fridy	1919-1921
*Mrs. J. B. Showers	1921-1946
Mrs. V. O. Weidler	1921-1925; 1941-1945
Mrs. C. W. Brewbaker	1925-1945
Mrs. J. R. Engle	1925-1945
Florence Clippinger	1925-1941
Mrs. J. M. Knight	1925-1929
Mrs. H. V. Anderson	1925-1929
Mrs. E. M. Hursh	1925-1945
Mrs. O. E. Knepp	1925-1946
Mrs. L. S. Woodruff	1925-1941
Mrs. A. D. Shaffer	1927-1945
*Mrs. P. R. Koontz	1929-1946
Mrs. C. L. Raymond	1929-1937
Betty Leibrock	1933-1941
Mrs. O. T. Deever	1937-1946
Mrs. Ralph Heinle	1937-1941
Mrs. G. E. Jennison	1937-1945
*Mrs. E. S. Kern	1941-1946
*Mrs. J. Gordon Howard	1941-1946
Clara Preis (Miller)	1941-1945
Mrs. Robert Funkhouser	1941-1945
Mrs. Robert Mumma	1945-1946
Mrs. J. R. Howe	1945-1946
*Mrs. C. C. Yund	1945-1946
Sara Mouer	1945-1946
Mrs. H. C. Shaffer	1945-1946
Margaret Edgington (Holmes)	1945-1946
Mrs. E. A. Shultz	1945-1946

*Elected to the Women's Council of the WWSW of the United Church

OFFICERS

Presidents

Mrs. T. N. Sowers.....	1875-1879
Mrs. Sylvia Haywood.....	1879-1887
*Mrs. L. K. Miller.....	1887-1905
*Mrs. L. R. Keister (Harford).....	1905-1927
*Mrs. S. S. Hough.....	1927-1941
**Mrs. J. B. Showers.....	1941-1946

* Honorary President on retirement

** Elected President of Women's Society of World Service

General Secretaries

Mrs. L. R. Keister (Harford).....	1875-1876; 1881-1893
Mrs. B. F. Marot.....	1876-1881
Mrs. B. F. Witt.....	1893-1909
Mrs. Alva Kauffman.....	1909-1919
Miss Vera Blinn.....	1919-1920
Miss Alice Bell.....	1921-1945
*Miss Janet Gilbert.....	1945-1946

* Elected Executive Secretary after merging of Churches

Recording Secretaries

Mrs. D. L. Rike.....	1875-1881
Mrs. Benj. Marot.....	1881-1893
Mrs. B. F. Witt.....	1893-1897
Mrs. L. O. Miller.....	1897-1909
Mrs. H. Z. McFadden.....	1909-1911
Mrs. W. O. Fries.....	1911-1923
Mrs. A. T. Howard.....	1923-1941
Mrs. J. Gordon Howard.....	1941-1946

Treasurers

Mrs. W. J. Shuey.....	1875-1881
Mrs. D. L. Rike.....	1881-1903
Mrs. B. F. Witt.....	1903-1909
Mrs. Alva Kauffman.....	1909-1919
Miss Vera Blinn.....	1919-1920
Miss Alice Bell.....	1921-1933
Miss Florence Clippinger.....	1933-1941
Mrs. Robert D. Funkhouser.....	1941-1945
Mrs. Robert Mumma.....	1945-1946

Evangel Editors

Mrs. L. R. Keister (Harford).....	1882-1892
Mrs. L. K. Miller.....	1893-1904
Mrs. M. R. Albert (Hough).....	1905-1914
Miss Mabel Drury (McDonald).....	1914-1917
Miss Vera Blinn.....	1917-1920
Miss Alice Bell.....	1920-1921
Miss Edith A. Gilbert (Kern).....	1921-1923
Miss Matilda Weber.....	1923-1943
Miss Janet Gilbert.....	1943-1945
*Miss Mary McLanachan.....	1945-1946

*Elected Editor of **World Evangel** after merging of Churches

ORGANIZATION OF BRANCHES

Allegheny	1878
California	1872, reorganized in 1876 and 1908.
Colorado-N. Mexico	1930. Colorado 1898; reorganized in 1915.
East Ohio	1887. Western Reserve (1879) and Muskingum (1878) merged as East Ohio.
East Pennsylvania	1877. East German 1881. These were united in 1901.
Erie	1878
Florida	1910
Illinois	1918. Incorporating Upper Wabash (1877); Lower Wabash (1877) and Northern Illinois which in 1905 was formed by the merging of Rock River (1878), Central Illinois (1878) and Old Illinois (1890).
Indiana	1878, reorganized 1885.
Iowa	1878. Des Moines 1878. United in 1910.

Kansas	1914. Formed by the merging of the following: Neosho (1883); Northeast Kansas (1884); Northwest Kansas (1892); Southwest Kansas (1894).
Miami	1872
Michigan	1877, reorganized 1914.
Minnesota	1884, reorganized 1887.
Missouri	1915, preceded by South Missouri 1885; reorganized 1892.
Montana	1920
Nebraska	1915, uniting East Nebraska (1886) and West Nebraska (1884); reorganized 1890.
Ohio German	1869
Oklahoma	1898, reorganized 1915.
Oregon	1877, reorganized 1891 incorporating Walla Walla (1887) which in 1901 had been changed to Columbia River. In 1918 it was merged with Oregon.
Pennsylvania	1877, incorporated Maryland (1888) in 1903.
St. Joseph	1877
Sandusky	1876, uniting in 1902 large shares Auglaize (1878); Northern Ohio (1877); Central Ohio (1878).
Southeast Ohio	1901, merging Scioto (1876) and Central Ohio (1878).
Tennessee	1923
Virginia	1877, reorganized 1883 and 1906.
West Virginia	1878, reorganized 1911 and 1914.
White River	1878
Wisconsin	1879

WORLD MISSIONS ADVANCEMENT DAY PROJECTS

- 1892 Church Building, Portland, Oregon
- 1893 China
- 1894 Africa Mission Expansion
- 1895 Building Bethany Cottage, Africa
- 1896 General Fund
- 1897 Beth Eden (Missionary Residence), China
Hospital, Rotifunk, Africa
- 1898 Chapel and Dispensary, Canton, China
- 1899 Africa, China, New Work
- 1900 India Relief
- 1901 Opening Work in Philippines
- 1902 Debt Campaign of Home, Frontier and Foreign Missionary
Society
- 1903 Albert Academy, Freetown, Africa
- 1904 Foundling Home, China
- 1905 Albert Academy Endowment, Freetown, Africa
- 1906 Missionary Residence, Moyamba, Africa
- 1907 San Fernando Church, Philippines
- 1908 China Building Fund
- 1909 Building for Miller Seminary, China
- 1910 Deaconess Work in United States; Rest Homes in Porto Rico
and Philippines
- 1911 Deaconess Work in United States; Church Building, Tokyo,
Japan
- 1912 Support of Deaconesses—United States; Extension of Work
in our five Fields overseas
- 1913 Deaconesses in Home Mission Stations; Building Fund for
Overseas Missions
- 1914 Spanish-American Work in New Mexico; Deaconess Work in
Home Mission Stations; Building Fund, Dispensary and
Education Buildings, Chapels and Missionary Homes in
our foreign fields

- 1915 Deaconess Support in United States; Spanish-American Mission, New Mexico; Missions in Montana
China, Siu Lam, Hospital and Miller Seminary; Missionary Residences
- 1916 Deaconess Support in United States; Spanish-American Mission; Mission Work in Montana; Miller Seminary Building, Siu Lam, China
- 1917 Chapel, Santa Cruz, New Mexico; Building for Young Women's Bible Training School, San Fernando, Philippine Islands
- 1918 Opening Work in Strategic Centers of Montana; Equipping Alcalde Mission, New Mexico; Missionary Homes Overseas
- 1919 City Mission Fund; Enlarging Moyamba Home for Girls, Africa
- 1920 City Mission Fund, Home Missions; Erection of Missionary Residences Abroad
- 1921 Special City Missions, United States; Moyamba Home, Africa
- 1922 Rural Work in United States; Church, Canton, China
- 1923 Churches, Kobe, Japan and Espanola, New Mexico
- 1924 Churches, Manila, Philippines and Circle, Montana
- 1925 Churches, Ponce, Porto Rico and Circle, Montana
- 1926 Rest Home, Sierra Leone; Church, Albuquerque, New Mexico
- 1927 Building Fund, Japan; Church in Albuquerque, New Mexico
- 1928 Churches, Baguio, Philippines and Pueblo, Colorado
- 1929 International Christian Hospital, Santo Domingo; Church, Pueblo, Colorado
- 1930 Schools, Santa Cruz, New Mexico, Sierra Leone and Philippines; Churches, Seattle, Washington and Glendive, Montana
- 1931 Medical Work, Taiama, Sierra Leone; Administration Building, Santa Cruz, New Mexico; Church, Salem, Oregon
- 1932 Foreign Missions, Current Work; Building, Santa Cruz, New Mexico
- 1933 Current Work for Missions in United States and Overseas
- 1934 Foreign Missions' Maintenance Fund; Church, Oakland, California
- 1935 Japan Building Fund and Church, Oakland, California

- 1936 Expansion and Chapel Fund, Africa and Philippines; Church, Oakland, California
- 1937 Girls' Union Normal School, China; Missionary Residence, Sierra Leone; Church, Hammond, Indiana
- 1938 Building and Equipment Fund for Porto Rico, Santo Domingo, Philippines; Church, Minneapolis, Minnesota
- 1939 Harford School for Girls, Sierra Leone; Church, Louisville, Kentucky
- 1940 Christian Literature, Overseas; Hospital Fund: Africa, Santo Domingo, Philippines; Building Fund for Walla Walla, Washington; Austin, Minnesota; Barnett's Creek, Kentucky
- 1941 Missionary Residence, Philippines; Chapel Fund, Santo Domingo, Puerto Rico; Church, Gary, Indiana; Home Missions Pastors' Support
- 1942 Rehabilitation and Relief Fund for Overseas; Advance Work, Kentucky; Clinic, New Mexico; Church, Lawrence, Kansas
- 1943 Rehabilitation and Relief Fund, China; Boys' Dormitory, Santa Cruz, New Mexico; Church, Oklahoma City, Oklahoma
- 1944 Rural Center and Parsonage, Puerto Rico; Chapel, Parsonage, Santo Domingo; Expansion Fund, Sierra Leone; Churches: San Diego, California and Portland, Oregon
- 1945 Literacy and Christian Literature Fund; Church, Lincoln, Nebraska; Heating Plant, Santa Cruz, New Mexico
- 1946 Building, Harford School, Africa; Ybor City Mission, Florida; Espanola Hospital, New Mexico

TIME AND PLACE OF BOARD MEETINGS

- 1875 October 21.....Dayton, Ohio, First Church
- 1876 May 11.....Dayton, Ohio, First Church
- 1877 April 26.....Dayton, Ohio, Summit St.
- 1878 May 1.....Galion, Ohio
- 1879 May 21.....Dayton, Ohio, First Church
- 1880 May 19.....Fostoria, Ohio
- 1881 May 11.....Western, Iowa
- 1882 May 24.....Lebanon, Pennsylvania
- 1883 May 16.....Westerville, Ohio
- 1884 May 16.....Hartsville, Indiana
- 1885 May 7.....Dayton, Ohio, First Church
- 1886 May 19.....Huntington, Indiana
- 1887 May 20.....Westfield, Illinois

1888	May 17	Toledo, Iowa
1889	May 8	Harrisburg, Pennsylvania
1890	May 21	Dayton, Ohio, Summit St.
1891	May 19	Decatur, Illinois
1892	May 11	Baltimore, Maryland
1893	May 9	Germantown, Ohio
1894	May 23	Waterloo, Indiana
1895	May 15	Westfield, Illinois
1896	May 21	Mt. Pleasant, Pennsylvania
1897	May 12	Lisbon, Iowa
1898	May 18	Westerville, Ohio
1899	May 17	Ft. Wayne, Indiana
1900	May 17	Dayton, Ohio, First Church
1901	May 9	Hagerstown, Maryland
1902	May 13	Lecompton, Kansas
1903	May 26	Fostoria, Ohio
1904	May 18	Altoona, Pennsylvania, First Church
1905	May 9	Holton, Kansas
1906	May 22	Canton, Ohio
1907	May 15	Harrisburg, Pennsylvania, Memorial Church
1908	May 26-29	Anderson, Indiana
1909	May 11-13	Akron, Ohio
1910	May 11-13	Dayton, Ohio, First Church
1911	May 16-19	Wilkinsburg, Pennsylvania
1912	May 9-13	Myerstown, Pennsylvania
1913	May 6-8	Bloomington, Illinois
1915	April 8-12	York, Nebraska
1917	May 8-11	Iola, Kansas
1919	April 11-15	Scottdale, Pennsylvania
1921	April 28—May 2	Bowling Green, Ohio
1923	April 10-13	Annville, Pa.
1925	April 14-17	Dayton, Ohio, First Church
1927	April 29—May 4	Des Moines, Iowa
1929	May 9-13	York, Pa., First Church
1933	May 4-8	Canton, Ohio, First Church
1936	October 15-19	Indianapolis, Indiana, Brookside Church
1940	October 17-21	Lancaster, Pa., Covenant Church
1944	October 12-16	Dayton, Ohio, First Church

MISSIONARIES WHO SERVED THE CHURCH

1855 TO 1946

SIERRA LEONE, WEST AFRICA

W. J. Shuey, 1855-1855	Lydia Thomas, 1892-1894
Daniel Kumler, 1855-1855	P. O. Bonebrake, 1892-1893
D. K. Flickinger, 1855-1862	L. O. Burtner, 1892-1898
W. B. Witt, 1856-1858	Mrs. L. O. Burtner, 1892-1898
J. K. Billheimer, 1856-1864	A. T. Howard, 1894-1898
Mrs. J. K. Billheimer, 1861-1864	Mrs. A. T. Howard, 1894-1898
C. O. Wilson, 1860-1861	J. R. King, 1894-1912
*O. Hadley, 1866-1869	Mrs. J. R. King, 1894-1912
Mrs. O. Hadley, 1866-1874	Florence Cronise, 1894-1898
*Joseph Gomer, 1870-1892	Minnie Eaton, 1894-1938
Mrs. Mary Gomer, 1870-1894	*Mary Archer, M.D., 1895-1898
J. A. Evans, 1871-1899	F. Minshall, 1896-1898
Mrs. J. A. Evans, 1875-1899	Mrs. F. Minshall, 1896-1898
Peter Warner, 1873-1875	*L. A. McGrew, 1896-1898
Mrs. Peter Warner, 1873-1875	*Mrs. L. A. McGrew, 1896-1898
Joseph Wolf, 1874-1878	Arthur Ward, 1897-1898
Miss L. Bowman, 1876-1877	*I. E. Albert, 1899-1902
Emily Beeken, 1876-1878	Mrs. I. E. Albert, 1899-1903
Mrs. Mary Mair, 1879-1883	*E. E. Todd, 1899-1904
*R. N. West, 1882-1894	Mrs. E. E. Todd, 1899-1919
Mrs. R. N. West, 1882-1894	E. A. King, 1899-1901
J. M. Leshner, 1883-1887	Mrs. E. A. King, 1899-1901
Mrs. J. M. Leshner, 1883-1885	S. J. Barakat, 1900-1901
W. S. Sage, 1883-1890	Mrs. S. J. Barakat, 1900-1901
Mrs. W. S. Sage, 1883-1890	Zenora Griggs, M.D., 1900-1919
Ellen Groenendyke, 1889-1902	W. S. Richards, 1901-1902
*Frances Williams, 1889-1892	Mrs. W. S. Richards, 1901-1902
Jacob Miller, 1890-1892	Mary E. Murrell, 1902-1906
Mrs. Jacob Miller, 1890-1892	Rilla Akin (Southard), 1902-1908
*M. Hatfield, M.D., 1891-1898	H. D. Southard, 1906-1908
*Elma Bittle, 1891-1892	C. W. Snyder, 1903-1906
*Ella Schenck, 1891-1898	Mrs. C. W. Snyder, 1903-1906
Alice Harris, M.D., 1891-1892	C. Judy, 1903-1906
*I. N. Cain, 1892-1898	
*Mrs. I. N. Cain, 1892-1898	

Mrs. C. Judy, 1903-1906
 W. E. Riebel, 1903-1905
 *Mrs. W. E. Riebel, 1903-1903
 R. P. Dougherty, 1904-1913
 Mrs. R. P. Dougherty,
 1911-1913
 Angie E. Akin, 1904-1941
 E. M. Hursh, 1905-1921
 Mrs. E. M. Hursh, 1907-1921
 H. T. Miller, 1906-1913
 Mrs. H. T. Miller, 1906-1913
 Mary E. Stauffer, 1906-1912
 E. Kingman, 1907-1918
 Alice Dougherty (Musselman),
 1907-1947
 J. F. Musselman, 1908-1947
 Ella Shanklin, 1908-1914
 *J. Hal Smith, 1909-1915
 Mrs. J. Hal Smith, 1909-1915
 F. A. Risley, 1909-1924
 Mrs. F. A. Risley, 1913-1921
 W. N. Wimmer, 1910-1928
 Mrs. W. N. Wimmer, 1910-1928
 Etta Odle, 1910-1925
 Morris Goodrich, 1912-1914
 D. E. Weidler, 1912-1921
 Mrs. D. E. Weidler, 1915-1921
 Fanny Shunk (Richter),
 1911-1925
 G. M. Richter, 1912-1925
 Sarah E. Landis, 1912-1914
 Mae Hoerner, 1913-1920
 Lula Clippinger, 1914-1919
 Nora Vesper, 1915-1955
 D. M. Evans, 1915-1924
 Mrs. D. M. Evans, 1915-1921
 Jessie Hoerner, 1915-1928
 E. W. Emery, 1915-1918
 Mrs. E. W. Emery, 1915-1918
 Emma Ney, 1916-1922
 H. H. Thomas, 1916-1937
 Mrs. H. H. Thomas, 1920-1937
 Naomi Wilson, 1918-1946
 Edith Fridy, 1920-1925
 Harry Crim, 1920-1922
 W. N. Martin, 1920-1926
 Mrs. W. N. Martin, 1920-1926
 Grace Renn, 1920-1923
 G. T. Rosselot, 1920-1939
 Mrs. G. T. Rosselot, 1928-1939
 R. L. Embree, 1918-1923
 Mrs. R. L. Embree, 1920-1923
 Maud Hoyle, 1921-1930
 L. B. Mignerey, 1921-1924
 Mrs. L. B. Mignerey, 1921-1924
 Estelle High, 1922-1948
 Lela Gipson (Bowman),
 1922-1936
 Lloyd Bowman, 1929-1936
 A. S. Nichols, 1923-1925
 Mrs. A. S. Nichols, 1923-1925
 Susan Bachman, 1923-1929
 Walter Schutz, 1923-1951
 Mrs. Walter Schutz, 1923-1951
 C. W. Leader, 1925-
 Mrs. C. W. Leader, 1925-
 Elizabeth Brenneman,
 1926-1937
 Earle Tozer, 1926-1942
 Mrs. Earle Tozer, 1926-1942
 E. I. Conner, M.D., 1927-1932
 Mrs. E. I. Conner, 1927-1932
 Erna Rife, 1928-1939
 Mary McKenzie, 1929-1949
 *Lester Leach, 1929-1932
 Mrs. Lester Leach, 1929-1932
 Robert Parsons, 1929-1939
 Mrs. Robert Parsons,
 1929-1939
 Mabel Beckley, 1930-1951
 Mabel Silver, M.D., 1931-

Gladys Huscher, M.D.,
1934-1949
Chester Goodman, 1935-1937
Helen Cole (Young),
1932-1934; 1937-1947
Parker Young, 1937-1947
Eileen Perrin, 1937-1947
Vaughn Leaming, 1938-1940
D. D. Grove, M.D., 1939-1941
Mrs. D. D. Grove, 1939-1941
Anna Schafer, 1939-1941
Wavelene Babbitt, 1941-1947;
1956-1957

L. O. Shirley, 1943-
Mrs. L. O. Shirley, 1943-
Phyllis Shepp, 1944-1946
Arabelle Enyart, 1944-1947
June Hartranft, 1945-
Robert Hunt, 1946-1948
Mrs. Robert Hunt, 1946-1948
Fred Walker, 1946-
Mrs. Fred Walker, 1946-
E. E. Lefforge, M.D., 1946-1949
Mrs. E. E. Lefforge, 1946-1949
Ruth Harding, 1946-1954

CHINA

Austia Patterson (Shumaker),
1889-1904
H. K. Shumaker, M.D.,
1897-1904
Lillian Shaffner, 1889-1890
S. Lovinia Halverson, M.D.,
1891-1897
Regina Bigler, M.D., 1892-1937
E. E. Fix, 1893-1895
Mrs. E. E. Fix, 1893-1895
E. B. Ward, 1897-1920;
1934-1941
Mrs. E. B. Ward, 1897-1920;
1934-1941
Ruth Thompson, M.D.,
1898-1900
O. S. Townsend, 1902-1902
C. E. Spore, 1902-1914
Mrs. C. E. Spore, 1902-1913
E. I. Doty, 1903-1908
Mrs. E. I. Doty, 1903-1908
B. F. Bean, 1905-1912
Mrs. B. F. Bean, 1905-1912
Belle Myers, 1905-1921
Frank Oldt, M.D., 1905-1951
*Mrs. Frank Oldt, 1905-1938
Mabel Drury, 1910-1914
C. W. Shoop, 1912-1949
Mrs. C. W. Shoop, 1912-1949

F. W. Davis, 1912-1918
Mrs. F. W. Davis, 1912-1918
May Dick, 1914-1928
Hortense Potts, 1914-1926
C. A. Funk, 1916-1921
Mrs. C. A. Funk, 1916-1921
Stanley Kintigh, 1916-1926
Mrs. Stanley Kintigh,
1916-1926
*Pearl Bertch, 1919-1922
A. D. Cook, M.D., 1919-1927
Mrs. A. D. Cook, 1919-1927
J. S. Innerst, 1919-1927
Mrs. J. S. Innerst, 1919-1927
C. E. Burris, 1920-1925
Mrs. C. E. Burris, 1920-1925
Esther Schell, 1921-1950
Eunice Mitchell, 1922-1933
A. Clair Siddall, M.D.,
1923-1932
*Mrs. A. Clair Siddall,
1923-1932
Gladys Ward, 1926-
Myrtle Lefever, 1926-
Calvin Reber, 1940-1951
Mrs. Calvin Reber, 1940-1951
Charles Ashley, 1946-
John Knecht, 1946-1949
Mrs. John Knecht, 1946-1949

JAPAN

- | | |
|---|--|
| <p>A. T. Howard, 1898-1913
 Mrs. A. T. Howard, 1898-1913
 J. Edgar Knipp, 1900-1941
 Mrs. J. Edgar Knipp,
 1900-1941
 Joseph Cosand, 1901-1920
 Mrs. Joseph Cosand, 1901-1915
 *Monroe Crecelius, 1906-1907</p> | <p>B. F. Shively, 1907-1949
 Mrs. B. F. Shively, 1907-1949
 Ellen Moore, 1912-1918
 Warren Hayes, 1916-1924
 Mrs. Warren Hayes, 1916-1924
 Floyd Roberts, 1921-1923
 A. H. Sholty, 1922-1927
 Mrs. A. H. Sholty, 1922-1927</p> |
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PHILIPPINE ISLANDS

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|---|--|
| <p>E. S. Eby, 1901-1904
 S. B. Kurtz, 1901-1918
 Mrs. S. B. Kurtz, 1906-1918
 L. O. Burtner, 1901-1904
 Mrs. L. O. Burtner, 1901-1904
 H. W. Widdoes, 1903-1946
 Mrs. H. W. Widdoes,
 1903-1946
 M. W. Mumma, 1904-1914
 Mrs. M. W. Mumma,
 1904-1914
 E. J. Pace, 1905-1915
 Mrs. E. J. Pace, 1905-1915
 B. M. Platt, M.D., 1906-1907
 Mrs. B. M. Platt, 1906-1907
 A. B. DeRoos, 1906-1907
 Mrs. A. B. DeRoos, 1906-1907
 Matilda C. Weber, 1910-1920
 May Cooley (Witmer),
 1914-1950
 C. C. Witmer, 1915-1950
 Agnes Drury, 1918-1919
 A. D. Cook, M.D., 1918-1919
 Mrs. A. D. Cook, 1918-1919
 Myrtle Metzger, 1919-1948
 Wayne S. Edwards, 1919-1922
 E. I. Doty, 1919-1920</p> | <p>Mrs. E. I. Doty, 1919-1920
 C. E. Rettew, 1920-1925
 Mrs. C. E. Rettew, 1920-1925
 Clara Mann, 1920-1922
 *Harriet Raymond, 1920-1948
 A. D. Smith, 1921-1922
 Mrs. A. D. Smith, 1921-1922
 Lottie Spessard, 1924-
 W. N. Roberts, 1925-1930
 Mrs. W. N. Roberts, 1925-1930
 Alva Knoll, 1927-1939
 Mrs. Alva Knoll, 1927-1939
 Carrie Miles, 1928-1933
 Carl B. Eschbach, 1929-1945
 Mrs. Carl B. Eschbach,
 1929-1945
 *Edward Nagel, 1939-1945
 Mrs. Edward Nagel, 1939-1945
 Don Falkenberg, 1946-1951
 Mrs. Don Falkenberg,
 1946-1951
 Lucille Esbenshade, 1946-1951
 Edwin Fisher, 1946-1953
 Mrs. Edwin Fisher, 1946-1953
 Guilford Cosselman, 1946-1954
 Mrs. Guilford Cosselman,
 1946-1954</p> |
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PUERTO RICO

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|---|--|
| <p>N. H. Huffman, 1899-1912 (later
 he served 8 years in the Domin-
 ican Republic)
 Mrs. N. H. Huffman, 1899-1912
 E. L. Ortt, 1900-1901
 Mrs. E. L. Ortt, 1900-1901</p> | <p>N. E. Clymer, 1900-1902
 Mrs. N. E. Clymer, 1900-1902
 P. W. Drury, 1901-1944
 Mrs. P. W. Drury, 1901-1944
 M. R. Drury (Self-supporting
 missionary 1922-1939)</p> |
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Elizabeth Reed, 1907-1944
 I. E. Caldwell, 1907-1930
 Mrs. I. E. Caldwell, 1907-1930
 C. I. Mohler, 1908-1925 (continued in interdenominational work until 1941)

Mrs. C. I. Mohler, 1908-1925
 Dortha Okrueg, 1926-1928
 Harry E. Zech, 1944-
 Mrs. Harry E. Zech, 1944-
 Laura Hunter, 1946-1952

* Died in service

NOTE: Only missionaries who began service before Church Union, 1946, are listed above.

NEW MEXICO MISSION

Mellie Perkins, 1912-1918
 Bessie Hoffner, 1913-1916
 Mary Brawner, 1915-1925
 Irma Moore, 1915-1916
 Lillian Kendig, 1916-1925
 Lillian Marday, 1916-1917
 Susanita Martinez, 1916-1917
 Leila Luckey, 1916-1919
 Ella Shanklin, 1917-1919
 Lottie Newman, 1918-1918
 Mrs. Callie King, 1918-1918
 Ruth Smith, 1918-1922
 Bertha Wolheiter, 1918-1924
 Dora Housekeeper, 1918-1918
 Miss Sloat, 1919-1919
 Anna Hardy, 1918-1922
 Rev. and Mrs. W. E. Dye, 1919-1921
 Zenora Griggs, M.D., 1919-1920
 Lula M. Clippinger, 1920-1947
 Pearl Testerman, 1920-1920
 Matie Watts, 1920-1922
 Bessie Willhide, 1920-1928
 Sarah Emerick, 1920-1921
 Rev. and Mrs. J. R. Overmiller, 1921-1928
 Maud LeFever, 1921-1922
 Mary Benner, 1922-1923
 Violet Munns (McCracken), 1922-
 Rev. Glen F. McCracken, 1926-
 Ethel Potts, 1922-1924
 Cora Newman, 1922-1936
 Lena Blake, 1922-1956
 Mrs. Naley, 1923-1924
 Vera Herrick, 1923-1937
 Delia Herrick, 1923-

Zella Herrick, 1923-
 Hazel Keesy, 1924-1928
 Ruth Freize, 1924-1926;
 1929-1933
 Freda Rasor, 1924-1926
 Mr. and Mrs. Joseph Howe, 1925-1925
 Mr. and Mrs. Charles Cusic, 1926-1927
 Constance Walborn, 1926-1927
 Mr. and Mrs. W. A. Allen, 1926-1929
 Florence Warren, 1926-1930
 Whelda Wrye, 1927-1931
 Mary Svetlikik, 1927-1928
 L. P. Herrick, 1927-1929
 Mrs. Dodson, 1927-1927
 Mrs. Hawkins, 1928-1928
 Gertrude Hamaker, 1928-1932
 Mr. and Mrs. Jess Clark, 1928-1928
 Mrs. Helme, 1929-1929
 Irene Bachman, 1929-1951
 Wilma Brandstetter, 1929-1933
 Mary Neal, 1929-1933
 Sarah Brooks, 1929-1931
 Mr. and Mrs. Philippe, 1929-1931
 Effie Kneale, 1929-1933
 Myrtle White, 1929-1930
 Nicolassa Martinez, 1930-1937
 Edna Proctor, 1930-1931
 Marie Langdon, 1930-1933
 Harold Jeffers, 1931-1934
 Mr. and Mrs. Fred Shilling, 1931-1934

Mr. and Mrs. C. E. Medina,
1931-1935
Guillermo Chavez, 1932-1933
Georgene McDonald, 1932-
Pearl Jeffords, 1933-1935
Florence Pocock, 1933-1934
Mrs. G. Daggett, 1934-
Harold Freshley, 1934-1939
Alvin Roberts, 1934-1935
Mrs. Alcie Roberts, 1934-1936
Rev. and Mrs. Roy P. Carpenter,
1935-1943
Mathilde Peterson, 1934-1955
Maxwell Middleton, 1935-1936
Eleanor Sheaffer, 1933-1936
Edna Bowersox, 1936-1948
Elacio Jaramillo, 1936-1938
Elnora Freshley, 1936-1940
Viola Babler, 1937-1938
Evalina Caldwell, 1937-1938
Rev. and Mrs. I. E. Caldwell,
1937-1940
Mrs. I. E. Caldwell, 1942-1943
Jane Norris, 1937-1939
Mr. and Mrs. L. W. Corbin,
1938-1941
Herbert Hiatt, 1938-1940
Clarence Wolfe, 1939-1940
Pearl Wolford, 1939-1945
Norma Harris, 1939-1941
Charlene Bradley, 1939-1940
Melva Tack, 1940-1943
T. T. Rowe, 1940-1941
Lois Miller, 1940-1942
Elva Hardy, 1940-1942

Rev. and Mrs. A. L. Brandstetter,
1941-
Mr. and Mrs. Jarvis Cobe,
1941-1942
Bernardino Salazar, 1941-1943
Anna Schafer, R.N., 1941-1943
Mary Lue Warner, 1942-1947
Mr. and Mrs. A. B. Sears,
1941-1945
Amanda Hollis, 1942-1943
Lillian Moffat, R.N., 1943-1947
Cora Horst, 1942-1949
Mrs. Nick Martinez, 1942-1943
Mr. and Mrs. J. M. Martinez,
1943-
Helen Hall, 1943-1947
Evelyn Beason, 1943-1945
Rev. Hayes Walker, 1943-1949
Mrs. Mary Walker, 1943-
Zelda Eimbrink, 1943-1944
Helen Ball, 1943-1956
Kathleen Tomlinson, 1943-1945
Lillian Vermillion, 1944-1947
Rev. and Mrs. Howard Morton,
1944-1946
Irene Cole, 1944-
Lorraine Garlock, 1944-1948
Emily Keck, 1945-1949
Blanche Wertz, 1945-1946
Adella Davis, 1945-1947
Nellwyn Brookhart (Trujillo),
1945-
Mrs. Mittie Hembree, 1946-1947
R. N. Martin, R.N., 1946-1947
Avis Williams, 1946-
Pauline Guild, 1946-1947

KENTUCKY MISSION

Ethel King, R.N., 1940-1952
Mrs. Mary Bierley, 1940-1949
Clora Mann, 1942-1957

Lois Zimmerman, 1946-1951
Rev. Clifford Spurlock, 1930-
Rev. L. C. Beasley, 1941-

YBOR CITY MISSION, FLORIDA

Rev. Plutarco Roa, 1944-

Rev. Ethel Roa (Mrs. Plutarco),
1944-

NOTE: Only missionaries who began service prior to Church Union, 1946,
are listed above.

